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Zion's Herald

WEDNESDAY, APRIL 12, 1899

Permission of Eaton & Mains.

John H. Vincent.

Presides at the New Hampshire and Maine Conferences.

Twentieth Century Thank Offering Fund

Recommendations by the Executive Committee

THE following recommendations to the Annual Conferences were adopted by the executive committee of the Twentieth Century Thank Offering Commission at its meeting last week: —

Resolved, 1. That we recommend to the Annual Conferences to appoint a Twentieth Century Thank Offering Commission to represent each Conference during the interval between its sessions, to consist of the presiding elder, a pastor and layman from each presiding elder's district, and such members at large as the Conference may choose to appoint.

2. The above persons shall have charge of the Twentieth Century Thank Offering movement within the Conference and under its direction.

3. The work of the commission on each district shall be under the charge of the presiding elder of the district, the pastor and the layman who are the members of the Conference commission from the district, and such others as they may choose to associate with them in the prosecution of their work.

4. The commission on each charge shall consist of the pastor and two persons chosen by the district commission and approved by the pastor, but the quarterly conference may add to this number.

5. That the Conference commission shall arrange for at least one Conference convention during the year, and for an anniversary at the session of the Annual Conference. The district commission shall arrange for district and group conventions, and shall assist the local commission on each charge in arranging for meetings at every appointment.

6. The commissions above mentioned shall use due diligence in promoting the circulation of the Twentieth Century Thank Offering campaign literature.

7. That every Conference be and hereby is earnestly requested to lay special and emphatic stress on the following considerations: (1) The pre-eminent importance of arriving at spiritual results. (2) The urgent necessity that every donor should make his thank-offering a special gift, and not allow it at all to interfere with his regular contributions to our churches, institutions and benevolent societies. (3) The right of each contributor to designate the object to which his offering shall be applied, within the limits fixed by the Twentieth Century Thank Offering Commission.

8. All subscriptions and gifts shall be reported quarterly to the secretaries of these commissions and to the general corresponding secretary, Rev. Edmund M. Mills, 150 Fifth Ave., New York.

A New Book

I MEET in the bookstores two kinds of Methodist preachers — those who buy and read the best books, just as they take the best appointments, and those who wait to buy what they can get second-hand. "What then?" as Paul said; "notwithstanding every way . . . I therein do rejoice" that Methodist preachers continue to read. Tell me what preachers read, and I will tell you where they are stationed. But the new book! It is written by William McDonald. It is the newest life of Wesley and cheapest. And as the French Wesleyan preacher in Paris has written in smallest compass the best life of Wesley which has appeared beyond the sea, so our New England Conference bibliophile has written the best miniature life this side the sea. The Centennial Hymn by James Montgomery which appears in no other American book is worth the cost of "The People's Wesley."

J. W. HAMILTON.

Individual Comparisons

MR. EDITOR: Let me say to the readers of ZION'S HERALD a word about comparisons likely to be invidious. When the statistics of the New England Conferences are all in, tabulated and printed, it will appear in some instances that there is a falling off in the collections. It may be in *appearance* only. As, for instance, since last Conference there has been a change of pastors in a charge. The former pastor perhaps, having means to some extent, "helped out" the church by giving quite liberally. The second pastor cannot, hence it *looks* as though there was a falling off in the collections. It may be, too, that local interests demand attention. Church repairs, etc., may take some of the money that otherwise would go to benevolences. On the whole, much more money may have been raised the second year. To be sure we are correct in our comparisons, let us first seek to learn all the circumstances.

W. A. E.

Prepare for Children's Day

THE Children's Day exercise issued by the Board of Education and prepared by its secretary, Dr. C. H. Payne, is out in good time. Its title is "Peace or War — Young America's Verdict." The champions of War and the champions of Peace make their plea, and place their tributes on the shrine of each. "Conquest" and "Liberty" speak for War; "History," "Patriotism," "Morality" and "Religion" plead for Peace. A juvenile exercise for the younger scholars constitutes a part of the program. The Sunday-school that fails to use this Children's Day exercise will miss a real treat that carries with it lessons of priceless value.

— The hour of evening prayer, when we bow at God's feet, should always be a time for getting right everything that may have gone wrong with us during the day. Then all injuries should be forgiven when we pray, "Forgive as we forgive." Here all envy and jealousy should be quenched, and the love of Christ should be allowed to fill our hearts. — *Rev. J. R. Miller, D. D.*

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48 Canal St., Boston

Zion's Herald

Volume LXXVII | Boston, Wednesday, April 12, 1899 | Number 15

Zion's Herald

CHARLES PARKHURST, Editor.

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, $2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Invitations to the Peace Conference

The Queen of Holland issued the official invitations to the Peace Conference through the foreign ministers at the Netherlands last Wednesday. Twenty-four nations have been invited and will send representatives — Austria, Belgium, China, Denmark, France, Germany, Great Britain, Greece, Italy, Japan, Holland, Luxemburg, Montenegro, Persia, Portugal, Roumania, Russia, Servia, Siam, Spain, Sweden, Switzerland, Turkey, and the United States. It will be noticed that Bulgaria is not included in this list. She says she was not invited because of the ill-will of the Sultan, but it is rumored that if she will keep quiet until the time for meeting, an invitation will be sent to her. It is understood that the Conference will assemble on the Czar's birthday — May 18. The place of meeting will be the palace erected to the memory of Prince Frederic Henri of Orange in 1647. It is known as the "Huis ten Bosch" — House in the Wood.

Our Representatives

The President has appointed the delegation to represent the United States, and, although hampered somewhat by traditional necessities, has selected a representative body of men that will certainly do us credit. Hon. Andrew D. White, our Ambassador at Berlin, and Hon. Stanford Newell, our Minister at The Hague, will represent the diplomatic side; Captain A. T. Mahan, U. S. Navy, and Captain William Crozier, U. S. Army, will be the naval and military representatives; and President Seth Low, of Columbia University, New York, will be the fifth member. Mr. Frederick Holls of New York will be the secretary of the delegation. These appointments are highly commended. If the other nations select as able representatives, the Peace Conference will be composed of men thoroughly competent to deal with this the most important matter ever submitted to an international conference.

Accepting the Inevitable

The Cuban Assembly has given up the contest and voted to dissolve. Its members tried every expedient to secure official recognition, and delayed final action till the last moment. When its two commissioners returned from Washington with the assurance that the soldiers of the so-called Cuban army must speedily decide whether to take the three million dollars and disband, or see that goodly sum of money promptly returned to the United States, and informed the Assembly that it would not be permitted to negotiate any loan, all the members but one voted for dissolution. This action is hailed with satisfaction by all classes, and will hasten the pacification of the island. Whatever good work the Assembly might have done, its record is wholly against it. It has done nothing to aid in any way the alleviation of distress and the restoration of prosperity, while it has done much to delay these most important results. With an inexhaustible supply of oratory and an overwhelming conceit, the members of this self-constituted body have stood in the way of much-needed reforms while men, women and children have starved. Its one praiseworthy action is to be found in its vote for dissolution.

Distributing the Money

The members of the Assembly were very much surprised to learn that General Brooke did not care to have the army rolls to which they had clung so persistently. Aided by the provincial governors and the Cuban army officers, the American military authorities have drawn up duplicate rolls, and as soon as these are verified the work of distribution will begin. Each private who enlisted prior to July 17, 1898, will be paid $100, provided he is not now employed in any government position and is not a member of the rural guards. After that is done, $100 will be paid to every officer. It is predicted that there will then remain a very considerable sum of money which will be used as the President of the United States may direct.

Proclamation to the Filipinos

The Philippine Commission has issued a proclamation which has attracted large attention throughout the world. The American policy was suggested by President McKinley in his speech in Boston last month. The proclamation is in harmony with those suggestions. It is stated clearly and in terms not to be misunderstood that the United States will exercise supreme sovereignty over each and every island. That is the first and the most essential truth. In this truth Europe, Asia and America are alike interested. This established, the Filipinos are assured that the United States does not contemplate, and will not permit, any exploitation of the islands for the benefit of any class, whether of office-holders, speculators or syndicates; that the very largest measure of self-government consistent with public safety will be awarded them at the earliest moment; that taxes will be levied to develop the islands, and not to increase the revenues of the United States; that absolute freedom of worship for Christians, Mohammedans and pagans will be guaranteed; that effective provision will be made for the establishment of elementary schools; that the administration of justice will be inaugurated without delay; and that domestic impovements shall have immediate attention. To assist in carrying out this beneficent program, the hearty co-operation of the officers of the United States is pledged, and the sympathy and assistance of the Filipinos are invited. Having shown ourselves strong, we now promise to show ourselves magnanimous.

Samoan High Commission

It is understood that Great Britain, Germany and the United States have agreed to refer the settlement of the difficulties at Samoa to a commission composed of three members — each nation to name one. Under the Berlin treaty unanimity is required upon all questions coming before the representatives of the three nations guaranteeing the neutrality of Samoa. The new commission will be subject to the same rule. It is believed that the commission can be so instructed that it will be able to come to an unanimous agreement. One difficulty in the way is the recall of all the present representatives. Germany thinks this much the best plan, but the United States and Great Britain do not agree with her. It ought not to be overlooked that Germany has behaved very handsomely in this matter. While, according to present information, the German representatives at Samoa are responsible for the troubles there, the German government has emphatically stated that the terms of the Berlin treaty will be strictly observed by her, and that if her representatives were at fault she will treat them as unceremoniously as she treated Admiral von Diederich when his bad manners at Manila were officially made known.

Anti-Canteen Amendment

The bill for the reorganization of the army abolished the canteen. It was amended in order to accomplish that purpose. It was almost universally accepted as putting an end to legalized liquor-selling in the army. No serious opposition to that interpretation has yet developed. But now comes the United States Attorney General and solemnly declares that the amendment only for-

bids the liquor being served by an officer or an enlisted man. He has already acquired a reputation for construing statutes to mean quite the reverse of their apparent provisions, but he has gone far beyond his reputation in this instance. It is safe to say that if all the laws on the statute books were construed along the narrow lines laid down by the Attorney-General we should be in a state of anarchy. The decision has caused an intense and bitter feeling of disappointment to all lovers of the welfare of the enlisted men. Fortunately the navy does not come within its provisions. Liquor-selling in that branch of the service is a thing of the past.

What the Stock Market Shows

In one word the stock market shows prosperity. If the sixty most prominent railroad stocks be selected and a comparison instituted, it will be necesary to go back sixteen years to find their average price as high as it was April 1. Early in August, 1896, this average price was only $40.71; the first of this month it was $75 09 — an increase of almost 75 per cent. It is true that in 1881 the average price of these stocks was $99.80; and the effect of the rapid increase during the last two and a half years would be lessened if the very material reduction in the rates of transportation, the expense of management and the cost of maintenance, were not considered. If all these changes be taken into account, there is reason for the prediction that the dividends earned during the coming year will send the average price of these stocks well up towards the point reached in 1881. This is an evidence of prosperity that cannot be questioned.

Wages Advanced

A more convincing proof of prosperous times, and one that of itself gives promise of increasing prosperity, is the very material advance in wages on the first of the month. It is claimed that 130,000 workingmen have shared in the ten per cent. increase, and that this means that their wages will amount to $6,500,000 more than last year. That is only an insignificant number when compared with all the wage-earners in the country, and a mere bagatelle when compared with the amount of money paid to labor annually; but that tells only a small part of the story. The influence of this advance upon wages generally is beyond calculation. An increase in any one industry, at any given point, means an increase in that industry at other points and is reflected in kindred industries at all points. The business of next year depends very largely upon the amount of money the wage-earning millions have to spend this year. Every increase of wages is a new bond given to insure future prosperity. Some few have complained that a ten per cent. increase is insignificant, but there are very few investments that will show an increase of half that amount during the present year. If the farmers of New England could be assured an increase of ten per cent. in all their crops over those of last year, they would call it a bonanza; if capital could be assured of ten per cent. profit in any industry, it would lose no time in making the investment. Not even the most pessimistic ought to lose sight of the fact that, almost without exception, wages have been promptly increased as soon as business warranted it.

Native Troops

General Henry, who is the senior officer in Porto Rico, has undertaken the experiment of enlisting a battalion of native troops. Instructions have been sent to the commanding officers of the larger towns and cities to enroll a squad of twenty-five men each and detail officers to instruct them in the manual of arms. Preference will be given to those who speak English, and United States army officers will be assigned to command. Should the experiment prove successful, as there seems no reason to doubt, the force will be increased so as to relieve our American troops of a considerable share of military service there.

Antarctic Voyagers

Two expeditions are now engaged in exploring the unknown regions of the Antarctic Circle, and two more are contemplated. Belgium, Germany and Great Britain are the nations to which we are indebted. Belgium started off a steamer in August, 1897, bound for Victoria Land. It was given up for lost when it did not return to some Australian port last year, in accordance with the program announced; but a telegram received from Montevideo last week announces that Weddell Sea has been explored and that the ship is once more headed south. Weddell Sea is a far cry from Victoria Land, and the reason for turning in this direction is not yet known. Her most southern point was 71 36 in longitude 92. The British ship Southern Cross sailed from England in 1898 and landed her passengers at Cape Adair, Victoria Land, early in 1899. She was reported in New Zealand three weeks ago. Germany will start an exploration party in 1901, and England hopes to get off another before the sailing of the German expedition. The lively interest in Antarctic exploration is seen from the equipment of four expeditions in so short a time. The Royal Geographical Society of England stands sponsor for the projected English attempt to brave the dangers of that unknown part of the world.

Overloading the Pension List

Six months after the close of actual hostilities, and before the declaration of peace, seven per cent. of all the soldiers enrolled for service appear as applicants for pensions. Five regiments, whose period of active service was extremely short, and whose danger from any bullets of the enemy was very slight, have put forward 1,800 claimants for pensions. One of these, the 34th Michigan, has distinguished itself by a record of 398 applications. Other regiments which never lost a man in battle have fully one-fifth of their number among those pressing their claims. There is one company belonging to a regiment which was four weeks in Cuba without taking part in any battle, and which was only four months in the service, in whose behalf thirty-eight pension claims have already been filed. No small part of this activity is undoubtedly chargeable to the pernicious emissaries of pension agents who have followed our troops since the first soldier was mustered in; but after making all due allowance in that direction, and placing upon the shoulders of Congress its full share of blame, it is not pleasing to see this unbecoming scramble to get on the pension list. The most prodigal waste of the public money in this direction fails to elicit any signs of popular disapproval; and doubtless Pension Commissioner Evans is within the limit when he says that he expects to see the name of every third soldier of the Spanish-American war transferred to the pension list.

Another Holocaust in New York

While the ruins of the Windsor Hotel are still smouldering, New York has had another disastrous fire in the same neighborhood. Early last Friday morning flames were discovered pouring from one of the most costly mansions in that part of the city. Nearly all the inmates were burned to death; more than a dozen people lost their lives. Such a sad fatality is expected in the flimsy tenement houses in which the poor are herded like cattle, but in such a house as this, where everything in sight showed a most lavish expenditure of money, it would naturally be supposed that at least ordinary precautions would have been taken to provide means of escape. But with all the money expended with such a lavish hand, very little thought was given to solidity of construction, and there was not a single fire-proof stairway in the house. Indeed, the means of escape were not as good as the law requires for tenement houses. It is only fair to assume that much of the domestic architecture of the fashionable quarter is of the same dangerous order. It is a matter of intense surprise that even the richest of people have so little sense of the danger that lurks in modern houses as they are now constructed.

Another Investigation in New York City

It is only a few years since a committee of the State Assembly made an investigation of the corruption, bribery, and general malfeasance of the Tammany Ring. Nothing ever came of it. The investigation proved what everybody knew well enough; but some of the most notoriously corrupt of the officials at that time have been promoted since then by the power that rules the ring. The present Assembly, being mentally disturbed because large sums of corruption money were being raised in New York and sent to Albany, has appointed another investigating committee. It is headed by State Senator Mazet of New York, and ex-Police Commissioner Moss is the prosecuting officer. A vigorous beginning was inaugurated last Saturday when the chief of police was asked some very startling questions, and certain relatives of Croker were put in an embarrassing position. Mr. Moss knows New York and the methods of Tammany; he is able, fearless, and honest; and he will do his work well. The community will be

stirred by the evidence produced to show that the municipality is honeycombed with corruption, that vice pays tribute, and revenues are collected from breakers of the law. What will come of all this probing it is difficult to predict. Americans, as a rule, are too much absorbed in the pursuit of money to take anything more than a languid interest in municipal government.

Value of Street Franchises

Indianapolis is a city of less than 150,000 inhabitants, but after long-continued litigations it has succeeded in forcing the street railways to bear their proportion of the expenses of the municipality in return for the rights and privileges granted them. In consideration of a franchise to run for thirty-four years, the companies agree to pay the city $1,160,000 in regular installments, to maintain fares at the present rate of five cents for a single fare and twenty-five tickets for a dollar, and to bear the cost of paving between the tracks and for eighteen inches on either side. Some idea of the value of street-car franchises which boodle aldermen in various cities have been giving away, may be obtained from the successful contest of Indianapolis.

Municipal Profit in Vacant Lots

The second annual report of the Philadelphia Vacant Lots Association amply justifies its claim as a most practical and desirable charity. Land was secured for 162 gardens for 140 poor families, and the average yield of these gardens was $59.87. More than seven hundred persons benefited by this opportunity, and the total expense for seeds, tools and incidental expenses was only $2,266. The most perfectly kept garden, and one of the most profitable, was cultivated wholly by a man eighty-two years old; and five gardens were cultivated by men over seventy years of age. The total value of the garden products, in money, was $9,700; the value as a lesson of self-support, and as an opportunity to escape from an enforced idleness, cannot be estimated. These forty acres of land that would otherwise have been unused were made to yield a profit of 300 per cent. on the investment made by charitable people. The experiment has not worked as well as that in some other places where it has been tried, but there are few cities where it is not worth an intelligent trial.

Ferment in Jamaica

Jamaica is a crown colony. We should call it a territory. The governor is appointed by the crown. There is a council composed of fourteen members elected by the people, eight *ex-officio* members, and, in cases of emergency, ten provisional members appointed by the crown. Thus the crown may at any time control the council. It was once a very rich colony; its sugar, rum and coffee found a ready market. In the days of its prosperity it multiplied offices with fat salaries. All the prosperity has forsaken it; all the fat offices remain. In consequence of this the colony has a debt of nearly ten million dollars. Its expenses exceeded the income last year by $606,970. The inhabitants want the mother country to interpose a countervailing duty on all sugar imported into Great Britain from any foreign country paying a bounty on sugar, and thus furnish them a market. To this the British Ministry objects, and the Secretary of State for the Colonies instructed the governor to revise the local tariff so as to produce more revenue. The government forced a new tariff measure through the council providing an increase of 16¾ per cent. on sewing machines, typewriters, books and periodicals. The minority passed a vote of censure on the officers of the colony and demanded their removal. The colonial leaders are now said to be formulating a popular ultimatum to the imperial Government demanding an autonomous constitution, with the alternative of annexation to the United States. Intense excitement prevails, and serious trouble is threatened.

Close of the War

Last Monday the copy of the Spanish-American treaty of peace, bearing the signature of the Queen Regent, reached Washington. It was placed in the hands of M. Cambon, the French Ambassador, who is charged with the responsibility of the final exchange of ratifications. This exchange was appointed for Tuesday, and President McKinley will at once issue a proclamation announcing that the Spanish-American war is at an end. The resumption of friendly relations, including the appointment of a Minister to Spain, will speedily follow, and $20,000,000 will be promptly placed to the credit of the Spanish Government on account of the cession of the Philippine Islands.

Spontaneous Cowpox

Since Jenner's original investigations with cowpox there have not been more than half a dozen authenticated cases of cows in which the disease was a natural development; all the other cases have been the result of infection. It has been many years since the last case was reported, and it is held by medical men that the lymph deteriorates by a long series of inoculation from animal to animal. A veterinary surgeon near Montreal thinks he has discovered a genuine case of spontaneous cowpox. If this report proves to be true, the cow herself will be given an honored place in medical books, with the distinguished cows of Passy, Beaugency and Berkeley, and the owner of the cow will find her the most valuable piece of live stock he ever owned.

South Carolina Lynchers Indicted

The grand jury of the United States Court at Charleston, S. C., found true bills against thirteen of the persons accused of lynching Postmaster Baker, and the trial began on Monday. Two of the accused have turned State's evidence, and have told how the murder was planned. According to their statement, the mob made a midnight search of the town for oil to pour on the buildings to burn the sleeping victims. When the helpless inmates, half-suffocated, awoke with cries for help and tried to escape from the flames, they were mercilessly shot down. The mother, with the babe in her arms, had reached the door when a bullet from the mob passed through her arm and buried itself in the head of the baby. The wounded children crawled into the woods and remained there through the bitter cold of the night. More than one hundred and fifty witnesses have been summoned, Baker's crippled family are in attendance, and with the confession of two of the accused murderers it ought not to be impossible to secure a verdict against the perpetrators of this brutal massacre.

Another Week in Luzon

The army in the northern part of the island has been resting at Malolos, for the most part. One or two reconnoitering parties have been sent out, and report that the insurgents have fine entrenchments to the north of Calumpit, five and a half miles northwest of Malolos. Aguinaldo is said to be at San Fernando, which is still further away. Considerable opposition will doubtless be offered at both these places, which are strengthened by large rivers that must be crossed by our forces.

The Charleston, which has been cruising along the west coast of Luzon, to the north, bombarded the town of Dagupan, and the insurgents evacuated it.

On Sunday night, General Lawton loaded 1,500 men in canoes and towed them across the Laguna de Bai under the convoy of three small gunboats. Early on Monday morning they advanced and captured Santa Cruz, at the extreme end of the lake. No lives were lost on our side, and only six soldiers were wounded. Santa Cruz is a city of 13,000 inhabitants and has been one of the strongholds of the insurgents in this part of the island. From it lead highways in all directions to Manila, going around the shores of the lagoon, and to Batangas. With Santa Cruz in our possession, and the lake patrolled by gunboats, the insurgents north of Manila will be separated from those to the south of that point. Our casualties in the Manila campaign from Feb. 4 to April 4 — two months of fighting and marching in a hard country — is 184 killed and 976 wounded. The health of the troops is reported to be excellent, not more than nine per cent. being on the sick list. The volunteers are learning how to take care of themselves quite as rapidly as did those of the Civil War. The press being under rigid censorship in Luzon, we no longer hear gruesome tales of Government inefficiency, and the soldiers accept the hardships of a campaign through bamboo thickets, over flooded rice-fields and under constant fire of a nimble enemy as a part of the discipline which so quickly changes the volunteer into the regular. The condition of our soldiers in the Antilles, both regulars and volunteers, and the fine physical condition of the Eighth Massachusetts and the Twelfth New York which have just returned to the United States, show conclusively that, in spite of all the blunders of the War Department last summer, the troubles of the troops were largely the result of their own inexperience.

GOD'S KNOWING

IT is not terrible, to one who thinks rightly of God, that nothing should be hidden from Him, not even the shrinking secrets of our inmost hearts. God must know everything in order to be absolutely pitiful and helpful and sympathetic. Suppose He did not know all about the besetting sin that has made our life so miserable, and that we have tried a thousand times in vain to cast off and get clear from. Suppose He were in the position of a human friend, who from certain indubitable and not to be concealed signs, such as sin always throws out, could not help suspecting wrong, and might one day come upon it, surprised and abashed and dumbly trying to hide itself. How could God understand and sympathize and help, in such mutual calamity and distress? No; it is better, it is unspeakably best, that God should know all about our infirmity from its very beginning; should know all about the tendency and temptation to it; all about the pitiful little struggles and yieldings by which at last it got its chains around us; all about the agonies of soul that followed every craven indulgence of the sin; the settled remorse, the weak, half-hearted prayer for forgiveness and help. Knowing all these things, and more — knowing all about the sin and the tendency before they came into our life, before our life was — shall He not be able to pardon and help more than any half-blind, astounded, incredible human friend? Ah! yes; it is blessed, it is comforting, to have God know all and utterly; to feel that there is nothing we can plead, in our own defense, that He does not realize and feel the force of a thousand times more largely and liberally and intensely than we.

It is sweet to say, and to pray, "Thou, God, knowest." That is a prayer as well as a confession. Because God does know, so vitally, so essentially, so thoroughly, we do feel and trust and inarticulately plead that He will forgive and help us. There is something in knowing that He knows, which is the profoundest assurance of love, of sympathy, of tender compassion and help. All His knowing is for love's sake, not punishment's. He knows, that He may forgive, that He may help, if we are desirous to be forgiven and helped. This is blessed omniscience, from which it were foolishness indeed to shrink. All-knowing is always and everywhere better than partial knowing, better than un-knowing. If fear is, for us, the beginning of knowledge, no less truly is knowledge, for God, the beginning of love.

THE JOY OF FELLOWSHIP

PERHAPS we seldom realize how large a measure of our satisfaction is derived from association with our fellow-beings. With congenial society, almost any place becomes agreeable to us; without it, the most delightful prospects fail to please. Paradise is not in the place; it is in those who inhabit the place. It is not in houses and lands, in palaces and parks, as we are fain to think, to make men happy. Some of the most unhappy people roll in wealth and are burdened with the honors the world bestows; some of the happiest dwell in cots. The cot is nothing, the palace is nothing; the soul within is the one consideration. The cottage with love and fellowship is more glorious than the palace with jealousy and envy and jars. The dinner of herbs often out-relishes that of the stalled ox. The brown crust eaten in good fellowship is sweeter than the delicacies of pampered and poisoned wealth. Love insures digestion and nutrition.

Our fellowships, to be of any value, must be spontaneous. The souls must have an affinity for each other; they must flow together like the drops of the ocean, finding their satisfaction and completion in the coalescence. Human fellowship cannot be manufactured or measured out by mathematical rules. Though it may be guided, it cannot be commanded. It comes without observation, and departs with the slightest notice. Why we cleave to one rather than another is a profound mystery no one is able to solve. The chosen one is not always, in the estimation of the public, the most deserving. The rejected may have great merit. For all that, our likes and dislikes are like the wind which "bloweth where it listeth; we hear the sound thereof, but cannot tell whence it cometh and whither it goeth." So are these human likes and dislikes. Evanescent and uncertain as they seem to be, they are the very substance of human happiness. Without fellowship, a human being is poor indeed; with the fellowship of the good and the true, we enter again the gates of Paradise, we touch upon the sources of highest earthly felicity.

The Multiplication of Methodist Periodicals

TWO new Methodist magazines have come to our table within a few weeks. The first received was Vol. 1, No. 1, of the *American Illustrated Methodist Magazine*, published simultaneously at St. Louis, New York and Chicago, monthly, at $1 a year. It is edited by the well-known writer, Rev. Dr. James W. Lee of the Methodist Episcopal Church, South, and by Naphtali Luccock. We understand that this is purely a private enterprise, and in no sense is under the authority or control of either of the two Methodisms. The second solicitor for Methodist patronage is the *Methodist Magazine* (Vol. 1, No. 2), March-April, 1899. This has a portrait of Wesley on the cover and the following in large letters on the title-page: "Published bi-monthly. Single copies twenty-five cents. Annual subscriptions one dollar and twenty-five cents. Thos. D. Taylor, publisher, Methodist Book Concern Building, New York." The announcement of the place of publication will very likely lead the unwary to suppose that the Book Concern is responsible for it; but we understand that it is not, and has no business relation with it, except that a small office is hired at 150 Fifth Ave. by the publisher. Judging simply from appearances, it looks as if the second magazine had been launched to head off and diminish the circulation of the other.

While each of these publications is creditable, we must be frank enough to say that we regret their appearance. The whole system of Methodist journalism is peculiar in that it is carried on within and for the church. There is no private ownership, no appeal to selfishness; and we hope that this unique Christian plan will never be invaded by the principle of personal ambition or desire for gain.

Again, we regret the appearance of these publications because we are confident that they will stand in the way of the largest circulation and usefulness of the regularly established periodicals of the two Methodisms. They cannot fail to materially diminish the circulation of the *Methodist Review* of each church. The attention of American Methodists should be concentrated upon the standard *Reviews* edited by Dr. W. V. Kelley and Dr. J. J. Tigert. It is because we are forced to believe that these two new magazines, carried on as private enterprises, will be harmful to the regular and authorized publications of American Methodism, that we are unable to encourage their circulation. In our history the multiplication of unauthorized periodicals has only served to limit the circulation as well as the good influence of those journals which deserve the first place in the thought and love of the church.

A Notable Fast Day Proclamation

GOVERNOR FRANK W. ROLLINS of New Hampshire, in appointing April 13 as Fast Day, has issued a proclamation in which he has shown not only unusual discernment, but the courage to depart from stereotyped phrases and perfunctory suggestions. He tells the truth about the religious condition of the rural towns and summons the churches of all denominations to a genuine effort to improve the conditions. As it is impossible to improve upon his statements, we present what he says. After the usual preliminaries he comes at once to the burden which oppresses him: —

"This custom was inaugurated at a time when all the people of our State placed their trust in the hands of a Supreme Being, and believed firmly in the efficacy of prayer. A goodly number of our people still hold this belief, I am happy to say, and will assemble, as their ancestors have for generations, to invoke the Deity. The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental, and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity.

"I suggest that, as far as possible, on Fast Day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions, and in your mutual counsels, you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benizon of the name of the Christ, and where marriages are solemnized only by justices of the peace.

"This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future. You can afford to devote one day in the year to your fellowmen — to work and thought and prayer for your children and your children's children."

The moribund church official may express great surprise at the Governor's allegations, and question their accuracy, but any one who is at all familiar with the actual situation in the Granite State, knows that a steady and appalling declension in the religious life of the villages has been going on for years. The Boston *Herald* of April 7 groups the views of many ministers and representative laymen of the churches in that State.

From these we select the opinions of a few Methodist ministers: —

Rev. O. S. Baketel, presiding elder of Concord District — "Gov. Rollins is correct. There certainly is a decline. There are fifty-five towns in my Conference, and not one really large revival was held last year. The attendance was very small. It is due partly to change of population, the foreign element replacing the native, and the latter flocking into the larger towns and cities."

Rev. J. M. Durrell, pastor of the Methodist Church in Nashua — "It is a very original sort of a proclamation. I think that it is true in every respect, and that a great many people in the northern part of the State are born and die without ever seeing a minister. They do well even to get a justice of the peace to marry them."

Rev. C. W. Rowley, pastor of St. Paul's Church, Manchester — "I think Gov. Rollins was right in calling attention to religious matters in this way. I would not call it a decline, but rather an indifference, and not confined to New Hampshire."

There is no reason, however, for selecting New Hampshire as a signal illustration of religious declension. It is equally and painfully true of the other New England States. The writer has served as pastor in three of them, has critically studied the situation for twenty years, and writes therefore from personal and practical knowledge of the facts and conditions. The rural sections of New England are fast becoming missionary ground. The causes are many, but chief among them have been the degeneracy in the native population, the introduction of a large foreign element, and the rivalry of churches in an effort to magnify denominationalism. We have repeatedly called attention to these facts, and to the well-nigh insurmountable obstacles to the progress of real Christianity in our midst. We hail, therefore, with gratification Governor Rollins' strong and true message, hoping that the agitation which it awakens will summon all the churches to the one work of saving our village populations from atheism, paganism and moral despair.

PERSONALS

— Ex-Representative Samuel J. Barrows has gone abroad to study prisons and the treatment of criminals.

— H. G. Dibble, son of Rev. L. A. Dibble, pastor at Bath-on-the-Hudson, N. Y., has been elected principal of the high school at Berlin, N. H.

— Rev. A. C. Wright and wife, of our work in China, are to return on a furlough to this country. Mr. Wright is a member of the St. Louis Conference.

— Rev. Charles A. Owens, our missionary at Manila, writes to Dr. Leonard, missionary secretary, that he has organized a Methodist Church among the soldiers.

— Mrs. Bradford, wife of Rev. Columbus Bradford, of Chicago, formerly of the St. Louis Conference, and daughter of Rev. Leander Hallock, of St. Louis, died recently.

— Mrs. Jane Scott Nelson, widow of Rev. Dr. Reuben Nelson, who was one of the Agents of the Book Concern in New York, 1872–79, died in Wilkesbarre, Pa., March 19.

— Rev. W. H. H. Rees, D. D., of the Freedmen's Aid and Southern Education Society, has fully recovered from his recent illness, and is ably representing the cause at several of the Spring Conferences.

— In declining an invitation from the New York Conference to be present at its one hundredth annual session, Governor Roosevelt replied: "The Methodists are my kind. I owe them a good deal."

— By the will of the late Senator Justin S. Morrill of Vermont, $1,000 is given to Vermont University, with the provision of a free scholarship to one student, male or female, who shall reside at Strafford.

— Bishop A. W. Wilson, representing Southern Methodism, after spending February and a part of March in Japan, and four months in China, has returned to this country.

— The *Reporter-Journal* of Towanda, Pa., in its issue of April 6, devotes two columns to an appreciative sketch of Rev. Ezra Tinker, D. D., and his pastorate in that place, accompanied by an excellent portrait.

— The death, from heart failure, of George A. Dickey, Esq., of Bradford, Vt., is announced, at the age of 43 years. He was the son of the late A. M. Dickey, also a lawyer, and well known in Methodist circles in the State.

— Bishop Foster, who has spent the winter very pleasantly at St. Augustine, is on his homeward way, stopping a few days with friends in New York. It is hoped that he will be present at the session of the New England Conference.

— Rev. Dr. Edwin Locke, of the Kansas Conference, has been selected as assistant editor of the *Daily Christian Advocate* of the approaching General Conference. He served skilfully in the same capacity during the last General Conference.

— Rev. Luther Freeman, pastor of Chestnut St. Church, Portland, Me., has been secured by the graduating class of Bucksport Seminary to give the Commencement address, Tuesday afternoon, June 6. President J. F. Haley will preach the baccalaureate sermon, Sunday evening, June 4.

— Rev. Dr. J. F. Berry, in speaking at the Epworth League anniversaries of our Conferences, is making some pertinent and inspiring addresses. The ministers are giving him a very hearty and cordial welcome. His success in connection with the *Epworth Herald* is without a parallel in Methodist journalism.

— Bishop Mallalieu was especially happy and helpful in his presidency over the New England Southern Conference. His frank, brotherly manner, and his evident desire to be the servant of all and to conserve every good interest, gave him at once generous confidence and love. There was, too, a profound spirituality in his utterances. Coming this week to his own Conference — the New England, his first love — an especially enjoyable and successful session is expected.

— Rev. Wm. J. Wilson, of Hingham, died at the residence of his son-in-law, Rev. H. W. Brown, of Warren, R. I., March 29, aged 80 years and 11 months. His death resulted from a slight paralytic shock in November last. At his special request he was buried at Hingham, Saturday, April 1. A suitable obituary will appear later.

— The many friends in New England of Rev. Dr. and Mrs. D. A. Jordan, of Brooklyn, will rejoice in the expression of affectionate consideration which they have just received from Sands St. Memorial Church. Closing a pastorate with that church on account of the five-year limit, Dr. Jordan received a present of a check for $250, and Mrs. Jordan a fine gold watch.

— Rev. Dr. E. M. Mills, corresponding secretary of the Twentieth Century Fund, is throwing himself with his customary zeal and indefatigable purpose into the cause which is committed to him. He is now presenting the subject before the Spring Conferences, and is making a happy and abiding impression upon the ministers, which, we predict, will fruit in large results. He is optimistic in his convictions, confidently believing that the church is to make a record for unprecedented beneficence.

— Mr. A. S. Weed, our former publisher, who has spent the winter in the South, returned to his home in Newton last week.

— It is with regret that we learn that Bishop Fitzgerald of the Church South is again suffering from a recurrence of "those fainting spells."

— Bishop Hendrix, of the Methodist Episcopal Church, South, assisted Bishops McCabe and Hurst at the ordination of elders at the recent session of the St. Louis Conference.

— The New York *Tribune* is responsible for the statement that Dr. H. K. Carroll, of Plainfield, N. J., "is seriously ill at his home." He returned from Porto Rico a few days ago.

— Rev. R. G. Hobbs, D. D., the benefactor of the India famine sufferers, was recently engaged to raise $20,000 for the Methodist Hospital at Danville, Ill. The full amount is nearly secured by him.

— We are pleased to notice the following in last week's *Omaha Christian Advocate*: "We are glad to record the steady improvement of Dr. Maxfield. He is now able to sit up some portion of each day."

— Miss Ella E. Glover, missionary of the W. F. M. S., will soon return to China, where she will probably take work in Tientsin. She expects to leave Boston, April 20, and will sail from San Francisco on the "Coptic," the 28th.

— Dr. John Lanahan suggested to the Baltimore Conference that after sixty-one years of active service he ought to go on the superannuate list. The Conference did not see it that way, however, and told the veteran they wanted him to continue "effective."

— When Rev. Dr. Crandall J. North had finished reading his report at the session of the New York East Conference, Rev. Dr. A. C. Eggleston, of Simonsburg, Conn., for forty years a member of the Conference, in behalf of the ministers of the New Haven District, made an address and presented to Dr. North a purse containing $120 in gold.

— The *Christian Advocate* of Nashville says: "Dr. S. A. Steel, who has so long been a resident of Nashville, has sold his handsome residence at Waverly Place, and will probably leave the city. His address for the present is Union City, Tenn. The good wishes of many friends will follow him to his new home. His family worshiped at our Waverly Place Church, where his daughter had charge of the infant class in the Sunday-school."

— Rev. and Mrs. M. H. A. Evans are greatly bereaved in the death of their noble and promising son, Mr. Charles F. A. Evans, which took place at Sharon, April 7. One year ago he had pneumonia, which culminated in tuberculosis. The parents moved to Sharon on his account, and all that love could do for his recovery was lavished upon him. He was of Harvard '99, and remarked a few days ago: "This would have been the happiest year of my life. I should have taken my cap, gown and degree; but [concluding in Latin] here I am and here I wait." April 6 he said: "I hope to die today." And the morning of the day he died he said: "I shall die today; I want to die."

— We trust that Dr. Hoss of the *Christian Advocate* of Nashville will not accept the presidency of the University of Georgia which is being pressed upon him. It will be remembered that Dr. Hoss was taken from the professor's chair in Vanderbilt University. The proffered position is a very honorable one, and offers an increase of salary. We are sure, however, that our honored *confrère* can do the church and all good causes a larger service where he is. He has signally demonstrated, also, that he is adapted to the tripod, and it is much more

difficult to fit men to this responsible position than to the leadership and direction of educational institutions.

— Miss Isabella Thoburn sailed on the "Teutonic" from Liverpool last Wednesday, and is due in New York April 12 or 13.

— The many friends and admirers of Rev. Dr. Frederick Woods will be glad to learn that he will preach next Sunday at Winthrop St. Church, Roxbury, morning and evening.

— Dr. Mark Trafton recently fell headlong from the last landing on the stairs at his home in West Somerville to the hall below. No bones were broken, but his whole body was severely jarred, and he has suffered much from consequent pain and lameness. He is able to sit up only a short time. We trust he will soon regain his usual good health.

BRIEFLETS

The "Official Directory and Souvenir" of the New England Annual Conference is placed upon our desk by the pastor of Tremont St. Church. It presents on the cover a fine electro of the church, and portraits of Bishop Mallalieu and Dr. J. D. Pickles are given.

Next week the editor is to visit three Conferences — the Vermont at Newport, the Maine at Farmington, and the East Maine at Rockland. Most of the time will be consumed in traveling. Is it really necessary that three of our Conference sessions should be crowded into one week? It is an embarrassment to which we are frequently obliged to submit.

The semi-annual meeting of the Bishops will be held at Syracuse, N. Y., April 27.

The Twentieth Century Fund of the Wesleyan Church is receiving a large measure of support in Ireland. About forty-six thousand out of the fifty thousand guineas originally aimed at have been promised.

To have the ability to do the good which one craves to do is a rare privilege. This fact is suggested by reading this paragraph in the *Missionary Review of the World*: "For fifteen years Dr. Goucher has been supporting more than 100 primary village schools in India, at an aggregate cost of more than $100,000. The Goucher schools have educated pastors, presiding elders, pastor teachers, local preachers, and day-school teachers, through whose influence, as the reports of the presiding elder distinctly show, in the fifteen years since they began, 27,000 converts have been added to the church."

It is stated on the best authority that Pundita Ramabai, who has returned to India, intends to give herself more distinctly to religious work. Henceforth she will be a missionary, devoting herself more and more to the work of evangelization. But is not this result a logical and spiritual sequence? Is it not inevitable that those who begin with the purpose doing mainly humanitarian work should end in the aspiration to redeem the whole nature? And if this supreme work is undertaken, will anything less than a Divine Redeemer be sufficient as a helper?

A committee of six missionaries are now at work revising the translation of the Bible into Hindustani, a language understood by one hundred millions of people. Three represent the Church of England, two the Methodists, and one the Presbyterians. The Methodist members are Dr. T. J. Scott of Bareilly, and Dr. Robert Hoskins of Cawnpore, both amply qualified by between thirty and forty years of most successful work in the language. The ablest native scholars of Delhi will assist the committee in this very important undertaking.

Rev. W. F. Oldham, Ph. D., of Columbus, Ohio, one of the most interesting speakers in our church, will begin a course of fifteen lectures on foreign missionary work, at the School of Theology of Boston University, 72 Mt. Vernon St., at 4 P. M., on Tuesday, April 25. All who are interested in the subject are cordially invited to be present throughout the course.

We fully concur with our able New York contemporary when it says: "The *Christian Work* is fully convinced that the field for the religious press is growing wider and wider, and becoming more and more attractive and useful with each decade. But for either success or real helpfulness it must be such religious journalism as will meet the requirements of an advanced age of intelligence — not less religious, but less narrow, and with wider sympathies and aspirations. In other words, the religious press must keep pace with the secular press."

A few weeks ago the city council of Chattanooga, Tenn., passed an ordinance compelling all saloons to be closed from 10 P. M. to 5 A. M. Saloon-keepers attempted to have the ordinance amended by making midnight the closing hour. A mass meeting of prominent women of the city was held at the Auditorium, and resolutions of protest against the amendment were adopted. Two hundred women then marched to the chamber where the council was to meet. While the aldermen were assembling the women sang "Rock of Ages," "Stand Up for Jesus," and other hymns. The council did not alter the ordinance.

No one familiar with the work of the different denominations in this city could fail to appreciate the progress and success of the Baptist Church. We regret, therefore, to note this delicate but forceful word of anxiety which appears in the *Watchman*: "The Baptists of Boston are in danger of losing much they have gained during recent years. Three of our leading churches in the city proper are now pastorless — Clarendon Street, Warren Avenue and Dudley Street. Brookline is again pastorless, and we have recently lost one church in South Boston by consolidation. A pastorless church is not necessarily an inefficient church, but without pastoral leadership it is hardly fulfilling the conditions for the best service." Our neighbor indirectly magnifies that feature of our system by which we have no pastorless churches.

A friendly reader asks the editor to explain just what he meant last week in saying that he expected to see the full complement of laymen in the next General Conference. Certainly. Unless some unhappy agitation of the subject prevents, we expect that the General Conference will take early and practically unanimous action in favor of equal representation. We expect that Lay Electoral Conferences will elect as many laymen as ministers; and this having been done by the laymen, we expect that the next General Conference will immediately vote to seat those who have been elected. The history of the General Conference has shown, especially in this matter of lay representation, that it will act for the conservation of general principles even if it strain certain supposed constitutional and legal requirements. Strict constructionists go to the wall in such a popular representative body.

The *Congregationalist* observes that a movement is on foot among the Methodists to induce women to remove their hats in church. Our excellent neighbor infers too much. We are not aware that such an effort has been made in more than one church in the whole connection, and there it seems to have been ill-advised and a failure. Objectionable as the practice of wearing large hats in church may be, it nevertheless seems much wiser to rely upon the good sense of our women to remedy the matter. It is never well to concentrate the thought of a church and congregation upon non-essentials. Moreover, the principle of personal liberty should not be invaded. The members of our churches and congregations are not to be governed; but they may be advised, taught, persuaded. The whole matter is puerile almost to pettiness.

Since the above was written, we note that an associated press dispatch states that the First Congregational, the First Baptist, and the Broad Street Methodist Church in Columbus, Ohio, instituted a crusade last Sunday against the women for wearing large hats.

We are gratified to learn that the secretaries of the Baptist and Presbyterian Home Missionary Societies, of the Missionary Society of the Methodist Episcopal Church, and of the American Missionary Association representing Congregationalists, have held a joint convention at which they have arranged for interdenominational fellowship and co-operation in Porto Rico and other island territories. They have elected Secretary Thomas J. Morgan (Baptist) as chairman, and C. J. Ryder, D. D. (Congregationalist), as secretary of the convention held and of conventions which will be held. These executive officers, acting in behalf of their several denominations, have expressed themselves as believing that their churches are called on to enter the island of Porto Rico for Gospel and educational work. That there may be the utmost economy of forces, and that the spirit of Christian unity may be made manifest to the people among whom they will labor, they have voted to engage in this work on principles of denominational comity.

"Ecce Clerus"

AMONG other valuable books that have recently come to our table is an anonymous volume published by Eaton & Mains entitled, "Ecce Clerus." It is a bold attempt to solve some of the most pressing religious problems of the age. It is evidently written by a minister of some experience, and by one who has personally confronted the questions he discusses and felt their magnitude and difficulty. Claiming for the ministry of the Christian Church as an institution a first place and a prime value as a factor in the civilization of the world, he yet dwells critically on its spirit, status, functions, ideals, aims and achievements in the light of present-day requirement. Contending that its freedom has been crippled, its culture restricted, and its influence and efficiency impaired, from the time of the Reformation to our own day, by the prevalence of certain jealously conserved and unvarying denominational types within its ranks, he indicates its ideal character and manifest destiny and points out how, in his view, the ideal is to be realized and the elements of power which he desiderates and discusses are to be attained. It will sufficiently indicate the drift and character of this book to say that it deals with such subjects as the "Domination of Type in the Ministry," "The Minister in the Making," "The Claims of Science and Criticism," "The Cardinal Functions and Requirements of the Present-day Ministry," "Legitimate and Illegitimate Themes of Preaching," "The Bugbear of the Modern Evangelical Pulpit," "The Science and Aim of Sermon-making," "The Christian Ministry and the

Masses," "The Popular Preacher and his Preaching," "Missions and Missionaries of the Twentieth Century," "The Spirit, Form, Basis and Limitations of Ecclesiastical Authority," "The Itinerant and Settled Pastorates Compared and Contrasted," etc. We shall present a review of this important volume in our Book Table next week.

The New England Conference

A NOTABLE and noble body of men assemble today in this goodly city of the East to survey the work of the past year and plan for another campaign. It is the 103d session of the New England Conference, the mother of Methodism in this region. Highly honored in its history, venerable for its past, it never was more efficient than now, never probably so well equipped for doing the very best kind of work. An increasing number of thoroughly trained youth are pressing into its ranks from year to year, and it contains many whose names are well known throughout the land. It has given lavishly of its great riches to other Conferences and in turn has drawn freely upon them. During the past ten years the number of transfers in has been 72, and the number of transfers out (including 12 set off to the South American Conference who never took stations here), 63. It has given to the episcopacy a larger number of members than any other Conference save the Ohio. It has been among the foremost in the councils of the church from the beginning, and has been at least as prominent as any in shaping the policy of the denomination.

It numbered at the close of the last session 269 full members, besides 10 probationers and about 50 employed as supplies — a total of 330 laborers in the vineyard. Of these 44 were on the superannuated list, 8 on the supernumerary, 12 were engaged in education, 8 were chaplains, 4 were presiding elders, there was one superintendent, one agent, one secretary, one editor, one evangelist, and the rest were pastors. The charges numbered 262 and the churches 244, ministered to by these 188 full members of Conference, 10 probationers, and nearly 50 supplies.

Since the last session six members have passed over the river. The oldest is Rev. Ichabod Marcy, with a record of fifty-eight years of faithful service, a man of sweet spirit and high intelligence, greatly beloved. Rev. Lorenzo White had been forty-eight years in the ministry, widely known as author and teacher, a close thinker and lucid writer. From the class of 1862 two members have been taken, both of them in the first month of the year — Rev. W. W. Baldwin and Rev. Hugh Montgomery, the former an effective preacher not only here but in the States of Maine, New Hampshire, Michigan and Colorado; the latter worn out before his time by his herculean labors in the cause of temperance, burned up by his fervid zeal for souls and the rescue of the fallen. Rev. E. A. Howard completed just thirty years in the ranks, a modest man of sterling worth, who served his country as a soldier and served his God with fully dedicated powers. Rev. G. C. Osgood was the youngest and the last to go. Snatched away in the prime of life, a very devout son of a very devout sire, a most valuable worker, his memory will long be cherished in the churches he has built up. Three of the brethren — Revs. J. L. Estey, W. M. Hubbard, and N. H. Martin — have been deprived of their beloved companions; and two widows — Mrs. W. N. Brodbeck and Mrs. Ephraim Scott — have passed on to join those gone before.

Some in the long roll of superannuates are very feeble and are not likely to be present at the sessions. Rev. Mark Trafton, D. D., heads the list. Already he has surpassed in length of service any minister who was ever on the Conference rolls, and, if he shall be spared for two years more, will have completed seventy years in the ministry. Rev. Stephen Cushing, D. D., comes next, sixty-six years since joining, "in age and feebleness extreme." Rev. E. A. Manning, for twenty-nine years the faithful secretary, Rev. C. N. Smith, D. D., Rev. L. P. Cushman, D. D., Rev. Wm. Butler, D. D., are not in physical condition to meet with their brethren, but will be tenderly remembered.

The present session is not likely to be one of very special moment. The Conference will welcome again as presiding officer Bishop Mallalieu, its resident leader, one of its own boys, whom it is always glad to see and pleased to hear. Dr. A. J. Palmer will come among us for the first time to present the cause of missions, and Rev. W. I. Haven, in whose appointment as secretary of the American Bible Society the whole Conference feels honored, will doubtless make his maiden speech to us in this capacity. If matters proceed as they have of recent years, there will be very little time wasted in pretentious speech making; but if any subject of importance is brought up, it will be sufficiently and ably discussed.

Statistics show that the lay membership in the Conference exactly doubled in the thirty years from 1868 to 1898, and in the previous thirty years the gain was also just about 100 per cent. This shows that it has fully kept pace with the population, for the State in 1840 had 737,699; in 1870, 1,457,351; in 1880, 1,783,085; in 1890, 2,233,407; and so will doubtless come nearly up to three millions next year. Considering the large inroads of Roman Catholic foreigners in the last sixty years, the keeping pace with the gain of the entire population shows that we have gained much faster than the Protestant multitudes to whom we are forced to look for nearly all accessions. There is in this cause for rejoicing.

In 1869 there were 221 members of the New England Conference, including probationers. Of these men, in thirty years, 115 have died, 35 were transferred (of whom 15 have returned to the Conference), 6 withdrew, 10 located, 30 are superannuates, 2 are agents, 4 are chaplains, 2 are secretaries, 3 are supernumerary, 4 are educators, 3 were elected bishops, 3 are presiding elders, and 22 are pastors. These brethren have in the thirty years rendered in the Conference 4,138 years of service, divided thus: pastorate, 2,288; presiding eldership, 98; chaplaincy, 70; agencies, 33; education, 19; press, 26; secretaryships, 15; missionary, 1; suspension, 1; nominal, 48; superannuate, 877; supernumerary, 490.

The New Hampshire Conference

IN the chapter on boundaries the Discipline says: "The New Hampshire Conference shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River." The Methodist workers of this territory have just closed a year of labor, and the preachers are now gathering for their annual session. The Conference meets this year at Lancaster, a beautiful and thriving town in the northern part of the State. We have here a good property, well situated, and a live and enthusiastic society. The people of the town regardless of creed have opened their doors to receive and care for the visitors.

The presiding Bishop is John H. Vincent, whose fame as an educator of the masses by the great Chautauqua scheme, is world-wide. This is his first appearance at this Conference, and much pleasure and profit are anticipated. His morning talks on Timothy have everywhere been highly spoken of, and the Conference does not expect the verdict will be otherwise here.

Rev. S. E. Quimby is the veteran secretary, having served for twenty-two consecutive sessions, and no doubt will be re-elected again. He has done faithful service, and there are few, if any, better secretaries in Methodism.

The year has been one of earnest work by both preachers and churches. The results in the way of conversions have not been equal to some former years; no charge in the Conference has witnessed an extensive work of grace. For some reason this has been an off year. What the reasons are, we are not able to say.

The winter has been long and severe, and many have suffered from sickness, so that the work has been much hindered. It shows the need of holding special meetings and taking benevolent collections before the dead of winter with its snowdrifts and zero weather.

While many have been sick, only two have been laid aside for any length of time — Rev. E. Snow and Rev. C. M. Howard. The former has done no work since May, the latter early in June. Both are recovering and expect to be ready for duty at the present Conference. When Mr. Howard gave up his work, Rev. F. C. Rogers was transferred from the Maine Conference and appointed to the vacant church. Mr. Snow has been retained as nominal pastor, but various persons have done the preaching. Since Jan. 1, Dr. A. A. Wright has rendered acceptable and helpful service.

The death list has not been large. Only two of the preachers and three of the wives have been called home. Soon after the last Conference the call came to Rev. Truman Carter, one of the superannuates — a man who has spent many years in the West, hence was not much known by the younger men. A few weeks ago one of the younger men went away — Rev. J. D. Le Gro. He was in the prime of life, a fine preacher, and a very genial, pleasant man. His church at Lisbon is sadly bereft in his death. Revs. M. T. Cilley, O. W. Bryant, and W. A. Hudson mourn the loss of excellent, godly wives. They were helpful to their husbands in the work of the ministry, and the latter are sad in their loneliness.

A noble list of worthy superannuates abide. They are sixteen in number. All of them are more or less feeble, and at least half of them will not be able to attend the Conference. It was a great gratification to Rev. James Thurston that the Conference of a year ago was held in his home church, for he is very feeble. These honored servants are a benediction, and all will pray that the time of their departure may be far in the future. Sixteen preachers' widows are on the lists. They helped bear the toils of the itinerancy and deserve to be cared for in their widowhood.

The presiding elders have been quite well during their journeyings of the year, and are ready for their Conference burdens, having considerable physical vigor remaining. One of their number, Rev. J. E. Robins, was honored with the chaplaincy of the State legislature.

There have not been many new enterprises or much in the way of extensive improvements in property. The society at Arlington Street, Nashua, has its new church on the way, and will push it with the opening of the new year. North Grantham as a charge will pass out of the list of appointments this year. It has been there since about the beginning of the century; but the outgoing of the people and other churches springing up not many miles away so reduces this one that it will only be a class in connection with the Grantham and West Springfield work.

The seed-sowing of the year has been done. "What shall the harvest be?"

CONFESSIONS OF AN ITINERANT

II

The Importance of Long Vacations

TO drop in among strangers, in a new charge, late Saturday afternoon, is not altogether a pleasant experience; but that is just what we did, six of us — wife and myself and four healthy and hungry children, the youngest past six. Brother J. met us at the station, and with his own carriage and another took us to the parsonage. I had been in it once before on an exchange, and knew about what to expect, but was not quite prepared to see the abounding desolation. My predecessor had moved out ten days before our arrival, as he had left the Conference on a transfer, but evidently he had not taken all that belonged to him, for the yard was disfigured and cumbered in every part by the litter of straw, papers, old boxes, and all sorts of rubbish that moving evolves. Inside it was not much better. Not a carpet had been put down, though it was said all had been taken up for the purpose of cleaning. The house was comparatively well furnished, but everywhere there was disorder; things had not been set to rights. The kitchen was in running order — at least there were four good sisters present who had a fire going in the range, and were making an effort to set the table in the dining-room. Various supplies were piled upon the kitchen table; I noticed bread, a pot of baked beans, cold boiled corned beef, butter, eggs, tea, coffee, potatoes, apples, and many other things needful for the support of hungry mortals. When the good sisters had completed setting the table and getting things in a general state of readiness they took their departure, saying as they went that they presumed we would prefer to be alone, which was certainly a very correct conclusion. It is enough to say that in due time we retired for the night and slept as best we could.

The first Sunday morning after Conference, in a new place, and in a place where you did not wish to go, is a very trying time. I was tired beyond description with the care and work of moving, and made my way to church with a heavy heart. The people were very late in coming, the church was cold, the choir did not reach their places until it was seven minutes past the time to commence the services, and the organ boy was later than the choir. I tried to keep good-natured and say nothing, but it was a desperate undertaking. Here I was, a college graduate, a theological graduate, and had been in the work for eighteen years; and now, after having risen to a fair appointment, to be dropped into such a place was utterly crushing. I had struck a place away below my grade, and I could not help showing my feelings. Indeed, in the course of my sermon I told the people how I felt, and how unjustly I had been treated. I could not help seeing that some of them resented this putting of the case, and that they felt that they were quite as good as the preacher that had been sent them, and that no one need to feel that it was an act of condescension on his part to be pastor of the church at A——. I went through the service and closed, and had the thought that a good part of the congregation, especially the officials, would come to the front and shake hands and offer a word of welcome; but there were not twenty, all told, who came near me, and only three officials; two of them told me they were stewards, and one was a venerable old brother who said he had been a class-leader in the church for over thirty years. He added as he left me that he hoped I would not be discouraged, which was really more than I could venture to hope. The others who came forward to welcome me were women and children. It was a cold reception and a very disagreeable time; but what could be expected of a preacher who had lost his grade, and had been sent to a place which he did not choose?

It took about six weeks to get settled in the parsonage, for there were several rooms that needed new paper, the house had to be painted throughout, and the carpets were not half cleaned and had to be done over again; so it was the second week in June before we were fairly settled. In the meantime not a dollar had been paid on my salary, and the officials told me that I would have to wait until they had raised three hundred dollars they had borrowed at the bank to pay off the former pastor. In the meantime I had been so busy fitting up the parsonage that I had made few calls, and had formed but few acquaintances among the people, I found that about the third week in June the public schools would close and many of the people would go away for from six to ten weeks either to the mountains or the shore; and these very people were among those who were the best able to contribute to the expenses of the church. This led to the supposition that funds would be rather short until fall, or at least until these people should return from their vacations.

My own vacation I was determined to have, for the previous year, at the close of the summer season, I had bought a cottage on the shore from a friend who had been transferred to a Western Conference. I had made up my mind that my family should spend at least ten weeks at the cottage, and I would be with them a good part of the time; so I had all my plans made to leave the parsonage the last week in June, with the understanding that my family would not return until the first week in September. It is true I heard a good many complaints in regard to the former pastor because he had been absent from his church six weeks his first summer, and had let everything drift; while there was no one to attend funerals, or visit the sick, or render any pastoral service. But, for all that, he had his vacation, and I could see no reason why I should not have mine, for I felt much worn out with the hard move; and besides, I had been told that of all the places on the shore the best fishing was within a half-mile of my cottage, and I had set my heart on getting a boat and making a summer of it. A good old brother took me in hand one day and told me he regretted that I was planning to be away so long, as he had noticed that in the few instances where a pastor had done anything of the sort in his first year something was sure to happen that would harm the work and make it all the harder for him to win and hold the people. But his suggestions did not have much weight, for I saw clearly enough that he was not in touch with our modern customs, and did not realize how pastors who sometimes preach twice on a Sunday need rest — need to unbend. So I told him that I would be away six weeks certainly, and I would depend upon the board to supply the pulpit; and if I felt that I must have four weeks more, I would supply at my own expense.

In due time we had packed up everything needful and were off for the cottage, and after a good deal of hard work at length found ourselves settled. There was no church within a mile and a half. And here it may be said that the family was represented but three times in the church through the entire summer — it was too far away, the preacher was dull, and we had come to the shore to rest. But we were up early and late six days in the week, fishing, boating, and tramping in the woods; besides, we had golf and all sorts of out-door games, so that when Sunday came we needed rest. So the weeks quickly sped, with only four visits to the charge — for two funerals and two weddings where there were special reasons why I should be present, though it cost nearly as much to go and come as I received in wedding fees.

The first week in September saw us all back in the parsonage, and it was dismal enough after our cottage life on the shore. My first Sunday was a beautiful day, but I noticed that the congregation was smaller than when I left. I supposed the people had not returned from their vacations, but as the weeks went on the congregation did not seem to grow, and when I looked into the matter I found that several families had concluded to go to another church where the minister did not take long vacations, and others had acquired the habit of staying at home as the result of the poor preaching they had during the ten weeks' vacation, while some were displeased because they had no pastoral care for their sick and no pastor to bury their dead. Why they could not see that I was entitled to all the vacation I wished is a mystery; but then, some people are very exacting and very unreasonable in their demands. It might have seemed different if I had been paid promptly and fully. What right had they to expect everything of me when they were so negligent themselves?

It was nearly the last of September before we were comfortably settled and adjusted to our parsonage life, for it took a good deal of work to unpack and straighten out things, and we needed rest after the vacation. But expenses were going on all the time, and money was very scarce, and I felt obliged to ask the treasurer for my salary. This I did several times with very poor success. Then, as a last resort, it was decided, in consultation with the officers of the Ladies' Aid Society, to hold a fair and festival to raise money to pay the current expenses of the church, and, if possible, secure enough to meet the arrears on the pastor's salary. It was thought that it would need from six to eight weeks to make the necessary prepara-

tions, so the festival was set for the third week in November. My presiding elder was not much in favor of fairs and such ways of raising money, and he told the official members as much when he held the second quarterly conference; but his opinion did not seem to have any great weight, as the case had been already settled and the work of preparation commenced, and there could be no change in the plan. Then, really, I saw no prospect of securing my salary unless something of the kind was undertaken. The elder had also advised that revival services be held in the early fall, but it was not thought possible to do so and at the same time care for the fair. One or the other must be put aside, and so the revival work was postponed to the Week of Prayer, and the fair became the all-absorbing topic of conversation and effort.

COMMENT — Ten or even six weeks' vacation in the summer of almost any pastor's first year is quite enough to ensure his failure. A Methodist preacher ought to find something to do in July and August besides boating, hunting, fishing and golfing. According to this preacher's confession, his methods and spirit from first to last would either discourage or disgust his people.

HEAR YE THE BATTLE-CRY!

REV. D. H. ELA, D. D.

THE appeal of the Twentieth Century Thank Offering Commission to the Methodist Episcopal Church sounds a trumpet call to the church. It is as the cry of the onset in one of the old feudal battles. It is well calculated to arouse, if not to startle. Thank God for it! It comes none too soon. The church needs an awakening. She has not lost life or power, but her energy has been turned in other directions. She has been so well satisfied with her past progress and present position as to forget her obligation to attain to greater things in the future. She has been busy with statistical tabulations, philosophizing concerning higher criticism, analyzing spiritual experiences, and testing with electric currents and chemical re-agents. All well, so that we do not forget the "weightier matters." But there are signs that the church has of late been gratified with the world's recognition and with admission to good society — possibly that she aspires to a place in the "four hundred" — and has even been putting on her robes of righteousness before the mirror to see if the cut be fashionable and the set graceful.

But the church is not dying. Her membership only needs the call to arouse to heroic daring and self-devotion. In the period before the Rebellion men used to talk of the sad days upon which we had fallen, the dearth of patriotism, the rampant striving of selfishness, and the utter absence of the heroic. But when war's banner was unfurled, how many a scheming politician was transformed into a self-sacrificing patriot and hero! So now the battle-cry shall wake the church to noble doing and Christlike sacrifice and pentecostal victory.

Happily there come together the double calls in the vast expansion and pressing demands of the mission-fields and the cry of the forward movement in the home fields. In these calls are what should rouse the noblest energies of the church and lead to most heroic labor. They should call into active service vast numbers of our nominal membership. In our enrollment are so many "fine members" — members who pay assessments (sometimes), but never answer to roll-call, nor attend to drill or discipline. Out of these should be raised up an exceeding great army. If like the prophet's "dry bones" they be clothed with flesh, if the winds shall blow upon them and they shall stand up, what a mighty host will move forward to the two millions conquest!

This call of the chosen leaders is uplifting, inspiring. Not for $20,000,000. We have had calls like that often enough. How small is it for a church whose corporate wealth is reckoned at $250,000,000, and the private wealth of whose 3,000,000 members who can guess! Not the money offering. That will come if there shall be the converts. But the two million souls. Ah! that touches the heart — it would thrill the world. It would shut the mouth of the scoffer and silence the unbelief of the skeptic. Yet why should it not be? Many a time has the ratio been surpassed in a single revival in a local church. Pentecost's hundred and twenty saw three thousand added in a day. Why should ye doubt, O ye of little faith?

This work should begin at once. It need not wait for the grand plans of corresponding secretaries or committees. In every smallest church should be gathered an earnest group of men and women to work and pray for conversion of souls. Every class-leader should be the centre of such a group. In every Sunday-school should be a similar group of teachers to gather in the youth from fourteen to eighteen years — the most promising and accessible class in our congregations. Such earnest labor in any one of our churches would kindle a fire which would set the whole church aflame. Multitudes of churches have been languishing for just such a call to Christian work. Let Methodism everywhere hear the battle-cry!

Hudson, Mass.

DEWEY'S CHINESE SAILORS

REV. S. L. BALDWIN, D. D.

ONE of the most disgraceful things in current history is the official reply of the Treasury Department to Admiral Dewey's recommendation that the Chinese sailors of his fleet who rendered such brave and efficient service in the battle of Manila Bay should have the privilege of freely entering the ports of the United States. The Navy Department appears to have been in hearty sympathy with this request, and Secretary Long forwarded it to the Treasury Department with his own strong and hearty endorsement.

After several days of profound consideration, the Treasury Department replied that while the special claim of these Chinese sailors to the consideration of the American Government was fully recognized, the Department had no discretion in the execution of the law which prohibits the entrance of any and all Chinese laborers into the United States.

In what an absurd, ridiculous and utterly disgraceful attitude this decision places us in the eyes of the civilized world! Men good enough to be in the thick of the conflict with our flag ove their heads, and doing their work wi such courage and fidelity as to win th hearty admiration of all their comrades, are not good enough to step on shore at the Battery, when the vessel on which they served anchors in the harbor of New York! Would it have been a very great stretch for the Treasury Department to have decided that sailors in the United States Navy are not "laborers" in the sense of the law, but gallant defenders of the flag in the naval service of the country?

If the decision is right, then all the more infamous and abominable is the law which makes such a decision necessary. In no other country in the world would it be possible for men who had imperiled their lives for the honor of the flag to be denied the poor privilege of landing on its soil, and having unobstructed passageway through the streets of its cities. Out on such a wretched travesty of right and justice in a professedly Christian nation that is getting ready to celebrate the close of the nineteenth century!

There was time enough for the Department to have tried to obtain a special enactment from Congress before adjournment that would have secured to these brave men of the Mongolian race the freedom of our streets; and it ought to have been done, as soon as the decision was reached that under the present law they could not be admitted.

Some of these men prepared the mid-battle breakfast for the fleet, which freshened and strengthened our noble sailors to finish the glorious service of that May morning. But they may not, forsooth, come ashore at Boston or Portsmouth or New York or Newport News to take breakfast when they reach our shores. Men from the slums of Naples and from the lowest strata of society in Poland or Bohemia may freely come and go; but the Chinese who went where shot and shell were flying, and faithfully stood at their posts, doing calmly every duty assigned them, in the service of our country, must stay on board ship when they come to the ports of a nation which has boasted of being "the land of the free and the home of the brave."

If there is any sense of honor and justice left among the American people it ought to make itself felt at once. Perhaps there is some way to secure a revision of this decision of the Treasury Department. It is greatly to be regretted if eight months must pass by before this wrong can be redressed; but, if this be so, then the first act passed at the next session of Congress ought to be an act to confer citizenship upon these brave men of Dewey's fleet. There is no doubt that the conscience of the nation revolts against the iniquity of the law as it stands; and if the will of the people could be expressed, it would be over-

whelmingly against the continuance of such an outrage on right and justice. It is to be hoped that no Chinese member of the Manila fleet will reach our ports before December next. Congress will meet December 4, and before the night of December 5 a bill to confer the right of courteous and decent treatment in the United States on the Chinese heroes of Manila Bay ought to be passed and signed by the President.

New York City.

NEW ENGLAND CONFERENCE
Its First Session in Boston

REV. WILLIAM McDONALD, D. D.

IT has now been ninety-six years since this venerable body held its first session in the metropolis of New England. The Boston of 1803 was not the Boston of 1899. There were no railroads, nor steamboats, nor telegraphs, nor gaslights, nor so much as a friction match. Our water supply was from deep and impure wells; our Public Garden was a part of the Back Bay marsh; our Common was little more than a hanging ground for witches and Quakers; our Commercial Street was a part of the old harbor, and North Square was the "court end" of Boston.

Methodism was slow to take root in Boston soil, finding this the hardest spot in all New England. It had been thirty years since Richard Boardman formed a small class here. Fourteen years later, the apostle of Methodism in Nova Scotia, William Black, spent three and a half months here, preaching the Gospel with remarkable success, but found no trace of Boardman's class, nor did he think it wise to form one himself. Two years later, Freeborn Garrettson, returning from Nova Scotia, found here no trace of Mr. Black's work, though he went from house to house preaching the gospel of Methodism. Immediately on his departure Jesse Lee entered the city and opened his mission on Boston Common, preaching with an eloquence and power little inferior to Whitefield in earlier times. Notwithstanding these repeated efforts to establish Methodism in this city, up to the year preceding the session of this first Conference Boston Methodism reported only 62 members.

In 1802, Thomas Lyell, from Baltimore, was stationed in Boston. He was one of the most eloquent and effective preachers in the connection. A great revival attended his labors, and such was his success that at the session of the Conference there was reported a membership of 186 — an increase during the year of 124. When it is remembered that in the whole of New England there had been an increase of only 500, this was wonderful for Boston. The Methodism of Boston owes much to the labors of Thomas Lyell, and yet how few have ever heard the good man's name!

The Methodist circuit-riders collected from all parts of the land of the Pilgrims, for the Conference embraced what is now included in the six New England Conferences. They came from the Pine Tree State, from the Green Mountains of Vermont, from the Granite Hills of New Hampshire, from the "Nutmeg" State, from the shores of the Narragansett, and from Massachusetts Bay. Thomas Lyell stood at the entrance of "Methodist Alley" to welcome these weary, weather-beaten, battle-scarred veterans to the metropolis of New England.

Would the reader be pleased to know the names of these men of blessed memory? They were: Joshua Taylor, George Pickering, Thomas Lyell, Daniel Webb, Ralph Williston, John Bloodgood, Epaphras Kibby, Timothy Merritt, Reuben Hubbard, Aaron Humphrey, Joshua Soule, Asa Heath, Comfort Smith, Joseph Snelling, Nathan Emery, Joseph Baker, Oliver Hall, and Edward Whittle. Bishops Asbury and Whatcoat led the division.

The Conference convened, as Asbury says, "in our solitary little chapel," in a narrow lane, off Hanover Street, known as "Methodist Alley." Asbury further says: "We had twenty-six present, and sat six hours a day." They had preaching at 11 A. M. and 3 and 7 P. M. The Conference was opened in the usual manner by George Pickering, and business was largely confined to preaching and the examination of character.

It may seem odd to us, but there was only one committee appointed during the whole Conference. Joshua Taylor, George Pickering and John Bloodgood were appointed a committee on "pecuniary deficiencies," which really seemed to be a great need of the Conference. The numerous committees of these times they apparently had no use for. They were, as Bishop Taylor would say, "track laying," while we are running the machine.

In their examination of character we see the real inwardness of the men. There was untrammeled frankness and freeness of expression, as well as simplicity and brotherly kindness, in their complaints and criticisms, illustrating the nobleness of their character. One is complained of for "his oddities and uncouthness of expression in preaching." But it was thought that he had improved, and "he was continued." Another was "discontinued for deserting his post." Timothy Merritt charged one with "impropriety of language," but "commended his piety." One was "discontinued for not being acceptable to the people," but they all "expressed the hope that he was pious." The following day the brother begged the Conference to reconsider the vote and give him another trial, and if he did not succeed they might drop him. The Conference, of course, granted his request. It was affirmed of one that he had seen "a glorious revival in his charge." Joshua Taylor complained of John Bloodgood for "not having visited enough;" but he was excused on the ground of "his abundant labors, having had a great revival in his congregation." Mr. Bloodgood complained of Joshua Taylor that "he had not enough enemies," and George Pickering thought he was "not sufficiently austere in the government of those with whom he had to do." The dear old saint meekly replied that he "considered the objections well taken." It always seemed to us, as we knew him well, that no one but Satan could be an enemy of Joshua Taylor. George Pickering thought that "Daniel Webb loved his home too well." These are samples of their manner of criticising each other.

Joshua Soule was elected to deacon's orders. Asa Heath and Timothy Merritt located. Mr. Heath "urged inability and family considerations as the cause." Mr. Merritt stated that for more than a year he had made it a subject of prayer and had gained the full satisfaction of his own mind to do so. The brethren urged him to remain in the work; but he could not be persuaded to change. And so fully persuaded was the Conference of his sincerity, they voted him, but with regret, a location.

But what of their financial support? There were twenty-six members in the Conference. Daniel Webb had received the largest salary of any member — $135,22; Reuben Hubbard, whose circuit included the whole of Rhode Island, received $26; Joshua Taylor, presiding elder of Boston District, $61; Philip Munger, $57; Timothy Merritt, with a family, $75. The aggregate receipts of the Conference were $1,200 — less than $50 each. The six New England Conferences paid these twenty-six ministers less than some second-class appointments in these times pay a single pastor. The entire amount received from all sources to meet this deficiency amounted to $306.41. Of this amount Asa Heath received $32, Timothy Merritt $9, Joshua Soule $2, etc. "It may be well doubted," says Dr. Abel Stevens, "whether the records of any modern church afford a parallel example of pecuniary sacrifice." It is not surprising that Asa Heath and Timothy Merritt located. The wonder is that any could have endured it. But they did!

The appointments were read by Asbury, and then these noble, self-sacrificing men, "who feared nothing but sin and desired nothing but God," mounted their faithful steeds and again threaded their way into every part of New England, "to seek the wandering souls of men."

Bishops Asbury and Whatcoat left the city for the hospitable home of Benjamin Bemis in Waltham. "As our work was done and we were feeble," writes Asbury, "we came to Waltham. It is no time to journalize, but I may remark that we had great peace in the Conference and that we have an increase of 500 members. The wants of Boston are, good religion and good water." He pronounces Boston, and, indeed, Massachusetts, "a valley of dry bones. Dead, dead, dead, by nature, by formalism, by sin; worse, perhaps, for true piety, than any other part of the Union." This is not complimentary to Boston Christianity of a hundred years ago.

A careful study of these historic facts connected with that first Conference in Boston may have the effect (1) to humble us as we remember the hole of the pit whence we were digged; (2) to inspire in us a profound veneration for that noble band of men, and also deep gratitude to God that He enabled them to endure such unexampled sacrifices that we might enjoy our rich inheritance. Remember the first Conference in Boston, and then think of what God hath wrought for us!

West Somerville, Mass.

REV. ICHABOD MARCY

PROF. W. H. CROGMAN.

THE announcement in the HERALD of the death of Rev. Ichabod Marcy brought back to my mind with pleasing freshness the relationship I sustained to him in the early '70s, when he was acting president of Claflin University and I a young man under him just entering upon the work of teaching. The field, the environment, the conditions, were new to both of us. As already indicated, the writer was then trying his "'prentice hand" at teaching, and Mr. Marcy was, for the first time in his life, presiding over a Negro school. Of the two I am sure I must have appeared the more awkward in my new position. From the very first he entered so naturally and so heartily into the work that a stranger would have thought him born and reared among the people he was serving. Kind, considerate, charitable, he not only won readily, but held tenaciously, the love, respect, and confidence of those entrusted to his care, and I doubt not that the announcement of his death has caused the tear of gratitude and affection to steal down many a dusky cheek in this Southland.

An exemplary Christian character, his life was a sermon. Mrs. Harriet Beecher Stowe once said that when we see a piece of the Sermon on the Mount going around on two feet we easily recognize it. Mr. Marcy's Christianity was of that rare kind that could be instantaneously seen and felt. It was no ordinary compliment I once heard paid to him by a colored young man. A group of students had been discussing the question as to whether heaven is a state or a place, when one of them suddenly exclaimed, "Well,

wherever it is and whatever it is, if good old Prof. Marcy and his wife ain't going to be there, I don't want to be there either." There are many ways in this world to win men's services, men's co-operation and allegiance; but only one way to win men's hearts, and that is by heart service unselfishly rendered.

Personally, I am under lasting obligations to both Mr. Marcy and his wife for kindnesses received at their hands. Theirs were among the first friendships I formed on coming South, and they have been both sincere and lasting. In later years, until he became too feeble to write, we corresponded pretty regularly. His letters were very much like the letters of Paul to Timothy — full of instruction, of exhortation, of encouragement, of sympathy. My presence in Atlanta, where I am now serving my twenty-third year in Clark University, is wholly due to the advice of Mr. Marcy and Dr. Lorenzo D. Barrows, another of God's noblemen. On leaving Claflin University, I wrote them my intention of returning North to complete my education. They were then in this city, and advised me to come here and finish my course of study in Atlanta University, expressing it as their opinion that a person ought to be at least partly educated among the people whom he is to serve — a piece of advice that was both timely and sound, and to which I attribute much of the little success I have achieved in my chosen field of work.

We cannot tell how much directly or indirectly we owe to the influence of others. This, however, I do know, that my life has been stronger and more efficient because of my acquaintance and association with Rev. Ichabod Marcy. It is, therefore, with much pleasure that I bear testimony to the worth of this good man, trusting that these lines, falling under the eye of his estimable widow, may send to her saddened heart a ray of consolation, by reminding her that both she and her departed husband still live in the hearts of those whom they tried to help to a better life.

Clark University, Atlanta, Ga.

"ABOVE ALL THINGS -- THE HOLY SPIRIT"

REV. BENJAMIN SHERLOCK.

UNDER the above caption, in the HERALD of Feb. 1, appears one of those clear, terse, vigorous utterances for which Dr. Cuyler of Brooklyn is noted and deservedly admired. Let those words become the motto of every minister of the evangelical churches of today, and in a very short time indeed we shall have a "revival," much wider in its spread and vastly deeper in its quality and more permanent in its effects than even that mighty movement that spread over the larger part of this continent in 1857-'58, and overflowed into other lands.

Yes, "above all things," for the Holy Spirit is not a "thing." He is the Infinite God coming in contact with the spirit of man, and when received by the man, so dwelling in him and ruling all his mental processes and faculties as that he is thereby divinely inspired. As God is above all that He has originated, and the Holy Spirit is God, so the rightful place of the Holy Spirit is to be above all presumed or attempted rivals to His sway or government.

Above all things or even persons. For He who is "Head over all things to to His church," says of Him, "I will send Him from the Father;" and again, "Whom the Father will send in My name." He, Jesus, the Incomparable Man, the Incarnate God, retired from this earth to make room for the Holy Spirit. "If I go not away," said Jesus, "the Comforter will not come; but if I depart I will send Him unto you." Of course every one who is loyal to Jesus Christ will set the Holy Spirit above all things and persons in his own conscience and will.

The first sixteen chapters of the Acts show very plainly that the early Christians, the Christians who accepted apostolic teaching, did put the Holy Spirit above all things, and hence their power, their holiness, the triumphant joy of their experiences, and their success. We will be as happy, as holy, as powerful for good as they were, if, like them, we accept the arrangements made for our good by the Triune God, which place the Holy Spirit above all things.

Dr. Cuyler laments the condition of things in the churches today. He says: "The wheels seem to drag, the conversions are few. For one I can see no other deliverance except by a descent of the power from on high! We must have the Holy Spirit or all our machinery is at a standstill." And further on: "Unless He descend with His enlightening, warming, melting, purifying, and life-giving power, all preaching, praying and working will be as useless as to attempt to light a lamp in a vacuum, or to heat up an ice-cold room without fire." With the thought so aptly illustrated and positively expressed I heartily agree, but why the expressions, "a *descent* of the power," "unless He *descend?*" He descended epochally on the forenoon of the day of Pentecost "to the Jew first," and very soon after to the Samaritan (Acts 8), and to the Gentile (chap. 10: 44). And He has never ascended, in the sense of reversing the action of His descent. No, He came to stay; for the promise concerning Him that the Son made was this, "That He may be with you forever" (R. V.). Peter asserted (Acts 5: 32), "So is the Holy Ghost whom God *hath given* to them that obey Him." As the Son of God was born at a definite moment, and entered upon His full character as Messiah at a definite time, so the Holy Spirit came at a definite moment, and He is now as truly in the moral system in which we are living as the oxygen gas is in our atmosphere, and for a similar purpose, namely, to sustain life. And there is not one prayer for the descent of the Holy Spirit given us in the New Testament as being offered by any one subsequent to the moment when He came to them at the first. Every allusion to Him, every statement of His action in the human spirit made by Peter, Stephen, Paul, and John, is based on the undoubted certainty that He had come, that He was certainly among men, and dwelling in the bodies of believers. There is from the lips of the Master in Luke 11: 13 an encouraging challenge which is thus worded: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." But those words were uttered previous to His own promise that *He* would pray the Father for the Holy Spirit (John 14: 16), and during the time of the pre-pentecostal dispensation, when, in the full and complete sense which is true now, "the Holy Ghost was not given, because Jesus was not yet glorified" (John 7: 39). Those who, in those days of lower standard of life than what now exists, desired to live so as to please God, would receive such degree or portion as would enable them to do so, even to enable them to help others, as the parable indicates.

But now, in this dispensation of the Holy Ghost, we have no more right to ask Him to come down or descend than we have to ask that Jesus Christ should again be born into our atmosphere as He was once in Bethlehem. Our business is to adjust ourselves to the glorious and triumphant fact that He is here. Paul does not exhort any one to pray for the Holy Spirit, but he does say (Eph. 4: 30), "Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption;" and in 1 Thess. 5: 19, "Quench not the Spirit."

Every gospel sermon should produce conviction of sin in every sinner who hears it, understanding the meaning of the words used. If a hundred sinners are convicted under a sermon or a witnessing for Christ, then, from what we know through years of experience, a considerable proportion of them are likely to yield, and we all know that every one who yields to the Spirit who convicts will speedily be regenerated and adopted into the family of God. But the sermon must not be an analyzed, philosophized, dogmatized, or diluted gospel. It must not be a small percentage of New Testament truth smothered in a liberal quantity of brilliant rhetoric. It must be just such a talk as one will give who is full of Christ, because he is full of the Holy Ghost. "Conversions are few," says Dr. Cuyler. Let preachers adjust themselves to the Holy Ghost, and their hearers will either become converted or they will cease to encumber the church and be drags on the wheels of the gospel chariot.

The "gift of the Holy Ghost" in the same fullness as that in which He had come to the hundred and twenty in the morning was offered and promised to the whole crowd of Peter's hearers by him in the afternoon, not as a specialty for the initiated, but as an integral part of the universal gospel provision. The "gospel" which does not boldly and distinctly present that gift is incomplete, and as compared with the gospel of Christ it is a failure. The gospel commonly preached is not Peter's pentecostal gospel, for this gift is not distinctly shown to be for every one. That failure is the cause of all that Dr. Cuyler deplores.

How many readers of this and of Dr. Cuyler's words will join with him and the writer in taking for their life motto — "Above all things — the Holy Spirit?"

Toronto, Ont.

— Standing water is never pure. The flowing water is fresh, cool, healthful. Certain persons were once compared to a bog or marsh, because they absorbed, but never gave out; they received the truth, but never taught it. They learned the promises, but never imparted them to others; and hence they became stagnant, malarious, full of reptiles, like a bog. — *Peloubet.*

THE FAMILY

MOTHER'S OLD HYMN

Through the trembling hours of the twilight dim
I can hear the strains of that grand old hymn
Which mother, whose heart is now still and cold,
Sang 'midst her cares in the days of old.

There was something about it, undefined,
That charmed into quiet the troubled mind,
O'er the bleak heart breathed with a spirit bland,
Like a warm south wind o'er a frozen land.

And crowning it all with a strange, deep chord,
Like the throb of the heart of the blessed Lord,
That shed through the fainting soul abroad,
A sense of the pitying love of God.

The songs of the singers that fame has crowned
In the flood of the years are lost and drowned,
But mother's old hymn, every pause and tone,
With the growth of time has the sweeter grown.

We know not the music that spirits hear
As earth is receding and heaven draws near,
But treading death's valley of shadows dim,
I ask but to hear my mother's hymn.

—*Rev. Alfred J. Hough.*

Thoughts for the Thoughtful

Lord, grant us what Thou wilt, and what Thou wilt
Deny, and fold us in Thy peaceful fold;
Not as the world gives, give to us Thine own;
Inbuild us where Jerusalem is built
With walls of jasper and with streets of gold,
And Thou Thyself, Lord Christ, for cornerstone.

— *Christina Rossetti.*

* * *

Duty is the great mountain-road to God. — *Jenkin Lloyd Jones.*

* * *

You need God in the very things which seem to separate you from Him. You must seek Him in the very places where the misery of life seems to be that He is not. You must question the stoniest paths for springs of water. — *Phillips Brooks.*

* * *

How often after those who are dear to us have been suddenly called into the better life, we recognize that a strange tenderness and responsiveness to spiritual motives characterized them in the days or weeks immediately preceding the summons! They did not in the least realize that they were so near the end, but God was preparing them for it. — *Watchman.*

* * *

We need to watch against a "grudging service." The enemy is always trying to get in the word "duty" instead of the word "delight;" he says a stern "you must" instead of the loving "you may." There is no slavery like the slavery of love, but its chains are sweet. It knows nothing of "sacrifice," no matter what may be given up. It delights to do the will of the beloved one. — *Smith.*

* * *

God's promises were never meant to ferry our laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oar, and drift down more helpless in the boat than if they had staid on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over, if we have courage to steer and strength to pull. — *Henry Ward Beecher.*

* * *

There is an old legend of an enchanted cup filled with poison, and put treacherously into a king's hand. He signed the sign of the cross, and named the name of God over it, and it shivered in his grasp. Do you take this name of the Lord as a test. Name Him over many a cup which you are eager to drink of, and the glittering fragments will lie at your feet, and the poison be spilled on the ground. What you cannot lift before His pure eyes and think of Him while you enjoy, is not for you. — *Alexander Maclaren, D. D.*

* * *

The time will undoubtedly come when "in Thy light we shall see light." The afflictions of the present resemble what the fissures and unsightly gashes were to the Israelites when encamped beneath the savage cliffs of Sinai. Their gloom and terror and mystery were all gone when beheld at the far distance in the flush of evening. So, too, will your experiences of trial be, when seen bathed in the glory of unsetting suns. What now is like the tolling of funeral bells will then appear rather to have been preparatory and preparation-chimes, ringing in the festal worshipers to the church of the glorified. No purpose of God regarding you will remained unfulfilled — no flower uncrowned with blossom. — *J. R. Macduff, D. D.*

* * *

Just as the tiny shells make up the chalk hills, and the chalk hills together make up the range, so the trifling actions make up the whole account, and each of these must be pulled asunder separately. You had an hour to spare the other day — what did you do? You had a voice — how did you use it? You had a pen — you could use that — how did you employ it? Each particular shall be brought out, and there shall be demanded an account for each one. — *Spurgeon.*

* * *

Heaven's great melodies are perhaps no more than earth's poor ones, composed in pure love and praise of God, redeemed from their limitations and imperfections in the home of all true worship. So Mary struck her trembling chord, and waited fearful; broke her spikenard, and then marveled at her own daring; and while, when love had spent itself, a colder mood began to question the propriety, and to strike fear to the woman's heart, Jesus spake and said, "In that she hath poured this ointment on Me, she hath done it for My burial." . . . In Christ's sacrifice all our sacrifices have a place. Every true sacrifice hath association with His. Every death to self is an anointing of the Holy One to His burial. He gathers up the perfume of all simple deeds of lowly sacrifice; for this is His reward. Only from the great Love does our love flow. We love because He loved. His sacrifice is the basis of all sacrifice; and all true sacrifice of ours hath this relation to His own. We did not think when we did it of anything but that we must do it unto Him; and in grace He showed us afterwards that we had indeed anointed Him — we had in our own poor way honored the Divine sacrifice. — *Rev. C. Silvester Horne.*

* * *

Overlook not the provision which God has made for His people. He has wagons for every spiritual Jacob. No Jacob need go through life footsore and weary. Every Jacob who walks and plods until he is exhausted does so because he persistently refuses to ride. The wagons of God are running along every highway over which God calls us to travel. These are the golden-wheeled chariots of the promises. They run hither and thither all through human life. Does God call you to run along the pathway of orphanage? There is a golden-wheeled chariot running that way, "I will be a father unto the fatherless." Does God call you to run along the way of widowhood? There is a golden-wheeled chariot running that way, "I will be the husband of the widow." Does God call you to travel the *via dolorosa*? There is a golden-wheeled chariot running that way, "I will be with you in six troubles, and in seven troubles I will deliver thee." Does your faith require you to run back to the beginnings of Christianity, that you may assure yourselves of the first principles? There is a chariot which turns straight back to these first-needed things — it is the Lord's Supper. Use this chariot. The wagons of God run all through human life. More than this, the wagons of God constantly run between earth and heaven. The promises are the wagons that run through human life, on every line of experience; and the ordinances of the church, the songs of the soul, and the earnest, believing prayers of the heart are the wagons that run between heaven and earth. — DAVID GREGG, D. D., in "Our Best Moods."

* * *

It is a world of seeming:
The changeless moon seems changing ever;
The sun sets daily, but sets never;
So near the stars, and yet so far,
So small they seem, so large they are!
It is a world of seeming.

And so it seems that she is dead,
Yet so seems only; for, instead,
Her life has just begun, and this
Is but an empty chrysalis,
While she, unseen to mortal eyes,
Now wins her way in brighter skies,
Beyond this world of seeming.

— ALEXANDER JESSUP, in *S. S. Times.*

AN EARLY SPRING WALK

JAMES BUCKHAM.

At noon, yesterday, April 7, as I was crossing the town common, I got the first smell of the soil — that indescribably fresh, damp odor that thrills all one's nerves as with the very touch of spring. Here and there huge snowbanks were still lying, dirty and ragged, like mammoth cattle that had "wintered out;" and the light breeze blowing from the north had the tang of frost in it yet. But I could not resist that intoxicating odor of the earth. It waked something in my heart as restless and wild and undaunted as the sprout of the frost-breaking crocus, and I perforce dedicated the rest of the day to the fields and wood-edges.

Immediately after dinner — the New Englander's good, old-fashioned, noonday dinner — I was off across the pastures to the eastward, my rubber boots splashing through the puddles of snow-water that still sparkled in little hollows of the frost-bound soil. The sun lay warm and cheery over all the landscape, and the breeze had just enough frost in it to be delicious to the nostrils as well as bracing. The song-sparrows were lifting up their sweet thank-offerings everywhere, by altars of bush and stone, and now and then I heard the clarion of the robin from some neighboring orchard. On a fence-post sat a solitary bluebird, but he was silent — depressed, apparently, at having arrived so long before his fellows. It would be some days yet, I imagined, before I should hear his jubilant strain.

Straggling crows were drifting southward, overhead, scolding me with harsh,

suspicious caws. The crow is the most "canny" and sophisticated of all our wild birds. He suspects all mankind, and even womankind, of carrying guns up their sleeves, and being banded in a perpetual league to lay him low. No range, however long, seems to promise him immunity from the deadly bullet, and he starts his hoarse alarmist cry if he spies a human figure a mile way.

Before I came to the edge of the woods I was in a glow from exercise and the blood coursed in my veins like liquid fire. It was a part of the natural exhilaration of all life at the return of the spring. I feel it distinctly every season — this rejuvenation and re-enforcement of all my vital powers and functions. It is as pronounced with me as with the plants and the trees; a flooding upward and outward to the very finger-tips and pores of the scalp of the sap of life; a vernal flood-tide of health and energy and hope and delight in existence. All animals, I think, feel it more or less, and all men in proportion as they share the life of nature and are in sympathy and communion with her. Farmers, hunters, boatsmen, explorers, surveyors, ramblers — these out-of-door men know what is meant by the exaltation and exhilaration of the spring. They have all felt this rushing vernal sap in their veins, and that transporting thrill, which seems to exude at last in a fine spray from every extremity. Even up to old age such men renew their boyhood every spring. Their hearts swell within them; their muscles grow elastic and tireless, so that they seem to walk on air; their bodies glow and palpitate and their spirits respond to all bird-songs and brook-music. It is the universal, perpetual rejuvenation of the spring; and so long as we can share it, we are not old, but still belong to the youth and enthusiasm and fecundity of nature.

Even so early as the first week in April, with frost still lingering in the open fields and snow littering the woods to their very edges, the first rambler of the season will find some few hardy wild flowers, either with half-open buds or in brave full bloom. I saw, on this crisp April day, even before I came to the southward-sloping bank beneath the woods, what looked like a delicate mat of ladies' veils, or a gigantic, iridescent spider's-web spread out in the sun, and knew it to be a densely clustered bed of the grayish-blue Houstonia, or bluets. There they trembled in the wind, those exquisite frail flowers, like little mouse-ears raised aloft on swaying stalks. How fragile! At a little distance they looked like a puff of smoke that the wind must presently drive away. And yet they are so hardy as to survive frosts and even late snow-storms. I have pulled them out of the snow, as fresh and unwilted and shining as the hour they broke the sod. Indeed, nearly all the early spring flowers are noticeably delicate in texture and fragile and dainty in form. The coarser, apparently stronger, flowers come later. It is one of those paradoxes, of which inscrutable nature is so fond. She loves to astonish us by sending up her whitest lily out of the black mire, and setting her most fragile, baby-like flowers on the edge of a snow-bank.

I picked some of the most vividly pink arbutus blossoms, on this same afternoon, along the edge of the woods. None so fragrant and so richly tinted will be found later. The pure white blossoms predominate as the season advances, larger and creamier and more cloyingly sweet in perfume than the pink firstlings, but not so delicate, so blushingly beautiful, and so spicily fragrant. I found, also, a few tiny golden saucers of cinquefoil, timid and pinched, as if regretful of having opened so soon.

Every run I crossed, and every swampy place under the edge of the woods, had from two to a dozen of the sharp-pointed, purplish spathes of the skunk-cabbage thrusting up through the wet soil. The hood of the spathe had, since it first broke the ground in March, lifted visibly, and the sides expanded, bulging outward, so as to reveal the small, pale clusters of minute flowers, protected until now by the warm-colored and tightly-closed blanket of the spathe.

Almost constantly, as I strolled along the edge of the woods, I could hear the silvery chimes of the hylas, those tiny wood-frogs which inhabit the pools and marshes, and jingle their strings of sleigh-bells (for the music, at a little distance, sounds exactly like sleigh-bells) from the first of April until the middle of May. There is no sound, to me, so delightful, so suggestive, so characteristic and typical of early spring, as the chirping of the hylas. It unites the early and the later season, for it has a tinkle like the dripping and clashing of icicles, and a melodious, flowing music like released brooks and the voices of birds. I should feel lost and desolate without my sleigh-bells in the spring. The first pipe of the hyla is more delicious to me than a whisper from Remenyi's violin, and when there comes an answer, gradually swelling into an irregular, vibrant chorus, my heart tastes again, for a little while, the unnamable ecstasy of childhood, and I can believe that I am standing once more on the morning threshold of the world.

Every sight and sound and odor of the early spring seems to possess a peculiar significance and charm, such as is revealed to the lover of nature at no other season of the year. All reports of the senses teem with freshness, newness, pungency, promise.

"The year is at the spring,"

sings Browning; and in that single line he conveys an almost overwhelming sense of the fulness of life, hope, joy, energy, courage, determination. Just as there is one day in every month when the sea floods up irresistibly and touches its highest tide-mark, so there is one month in the year when the life of nature climbs to its maximum, and thrills the whole world with a sense of vital repletion and power. April is the month of all months to go rambling, for one's health of body and mind, because it is then we may embark upon that mysterious flood-tide of reviving nature, and share the exaltation and exhilaration of all organic and sentient life. Before the grass is green on the hills, or the mist of early leafage dims the swamp, take your stout staff, Rambler, and go a-field. Then, though your hair be gray, you will find yourself wandering blissfully back to boyhood, and standing again on some sunrise-hill, with the whole world swimming in morning gold beneath your feet.

Atlantic, Mass.

THE ROBIN'S SNOW

The first day of April fell the big white flakes of snow.
Said the Bluebird to the Redbreast, "Oh! oh! oh!"
Said the Redbreast to the Bluebird: "My good sir, don't you know
That this is but a robin's snow?

"Now, come, Neighbor Bluebird, let us loudly, cheerly sing"
(And he shook a monstrous snowflake off his pretty little wing);
"For, spite of the snow, 'tis the dear, dear spring,"
So the Redbreast and the Bluebird did sing.

The second day of April the sun did brightly glow.
The Bluebird and the Redbreast went hopping to and fro.
Said the Redbreast to the Bluebird, "I was confident, you know,
That that was but a robin's snow."

—*J. O. L. Clark.*

A LINK IN GOD'S CHAIN

M. LOUISE FORD.

IT was a bright morning in early spring, the air crisp and invigorating, and as Hilma Walden set out for her day's work she drew her coat a little closer about her neck and walked away briskly toward the Union Station. A modest badge of white ribbon on the lapel of her coat told the public that she was "Traveler's Guide;" and inasmuch as it was a borrowed adornment, perhaps she can be excused for feeling a certain added importance on this occasion.

"Miss Lewis must have confidence in me, or she would not ask me the second time to take her place," she thought. "How anxious I felt that first day, and how eagerly I watched for opportunities to help somebody. I don't dread it at all this time; I am so glad I can do something for Him. I know it is *being* that He wants most of all — being loving, unselfish, and all the rest — but it is so good to have a chance to *do* once in a while. There!" and she laughed softly to herself. "Just as if the only sister in a family of boys didn't have something to do occasionally. Well, this is an 'open door,' anyway."

The big building was well filled with people hurrying here and there for trains, for baggage or expressmen, or hastening away to their day's work, and Hilma stationed herself in the waiting-room and with keen eyes scanned the crowds that flocked by the door.

Here was an old lady burdened with many parcels, who looked helplessly about her, not knowing which way to turn.

"Can I help you?" said Hilma, pleasantly, stepping up to her.

The worn face brightened as it felt the sympathy of a woman's heart, and the

old lady answered: "Bless you, honey! I jes' want ter get to my daughter's. She lives out ter Sandown, an' I don't know what time the train goes nor nothin'. Yer see, her husband's sick and her hands are full, what with her four chil'ren an' all, an' it seems 's if I couldn't git there quick enough."

Leaving the old lady in the midst of her description of the contents of her bundles — "This is tansy, and this is dried apples, an' I thought I must bring along a home punkin" — Hilma made inquiries in regard to the train, found it would start in ten minutes, bought her ticket, and saw her safely in a seat, with her possessions all arranged conveniently about her. Then amid profuse thanks she bade her good-by and went back to her station by the door.

By-and-by two young girls, evidently from the country, needed a word of help, and she saw them safely on the street-car that would take them to their destination. A woman traveling with a sick baby received timely aid, and the hours moved on, filled with little services for others that a thoughtful, watchful friend could so acceptably render.

A long train had just come in — the boat train from Fall River — and straying along behind the hurrying crowd came a little girl of not more than seven years of age. She was thinly dressed, and looked blue and pinched, and her little face was drawn and worn with her long journey.

"Poor little thing!" thought Hilma, as she took her by the hand and drew her towards her.

"Are you all alone?" she asked.

The child stared at her with big, frightened eyes, which grew less big as she realized the friendliness of Hilma's action. But she was a foreigner, and could not understand a word. A tag tied around her neck told where she had come from and to what place she should be sent.

"Poor little waif!" thought Hilma; "she has come all the way from Sweden alone, in the steerage probably. How homesick and lonesome she must be! And she looks as if she had been sick, too; perhaps she was seasick."

Then a happy thought came to her, and taking the child one side she whispered a few words in her ear. In an instant the tired little face lighted with a radiant smile, and with a scream of delight the child began to chatter in her own tongue.

"Thank God for my mother tongue!" said Hilma to herself, as she noted the change; and she asked questions in the child's own language, and soon learned the whole story of her long journey alone. How glad she was to hear her own tongue spoken after all those weary weeks, and how good it was to creep close to the warm steam pipes and feel their grateful warmth, and know that she had at last found a friend in this strange land!

"Now, come, and we will have a little freshening up with warm water and soap, and then you shall have some breakfast," said Hilma; and, these two matters attended to, the child was put upon the train and started on her way.

"Now have somebody write to me when you reach there, for I shall want to know if you are safe," was Hilma's parting injunction, and she tucked her own address away down in the depths of a big pocket in the child's dress, and responded heartily to the clinging embrace of the little arms which were loth to let her go.

"If ever I was thankful for being a 'furriner' myself, it is this minute!" she thought, as she turned away from the tearful little face at the window, her own eyes moist.

"I should like to know the whole story. I wonder if I ever shall. It was one of His little ones at all events, and I'm glad of my chance, of my 'opportunity.' Every one couldn't have cheered that sorrowful little heart, but it was my work, and that's what I came here today for. Oh! I'm sure there is no 'happen' in all this world."

A few days later she was somewhat surprised to receive a letter from a city in the western part of the State, and naturally she puzzled over the postmark for some moments before breaking the seal. It read: —

MISS HILMA WALDEN —

DEAR FRIEND: Allow me to thank you for your kindness to our little Sigrid. She reached us safely, and it was largely due to your kind care. She has much to say about the "dear lady" who could talk with her. She was born in our home, the child of our faithful Minna, who had lived with us many years. Her father died before she was born, and after a while Minna went back to her home in Sweden. She lived but a short time, leaving to us the legacy of this little one, and somebody sent her over here all alone to find us. A letter has since arrived explaining matters, and we are just recovering from our bewilderment. I shudder to think what might have become of the child if you had not been sent to the station to meet her, and it is very plain to me that our Father's hand was in it all.

Sincerely yours,
GEORGE R. ELDON.

"Why, that is Josie Graham's pastor! I have heard her speak of him so many times as such a fine man. And so my little waif has found a lovely home. How glad I am! O mamma, isn't it a beautiful thing to be a link in one of God's chains?" and Hilma's voice shook and her eyes were bright with unshed tears as she realized anew the gladness that comes from loving service.

Dorchester, Mass.

IN SANCTUARY

IN one important period of life, the prenatal, the little child of God who is presently to put on immortality is dependent as the flower still asleep in the seed on the influences which surround and shelter that unconscious existence. The babe is in sanctuary, and a woman never seems to me so holy, so beautiful, so lifted above the ordinary plane, as when in the glory of expectant motherhood, she keeps herself pure and serene, that all may be well with the wee one who is coming. Keeps herself? Let me rather say, when trusting in God, she is daily kept from evil thoughts and from all fear, from petty visitations and from flurries of passion, when she is often rapt in meditation, and feels a wistful longing for the evident presence of her Divine Friend. During the precious months which precede the birth of an infant, the mother should herself be in sanctuary, as well as afford it to her child. She should dwell in an atmosphere of repose and cheerfulness, and should esteem herself, not without humility, but still with reverent gladness, as blessed among women.

I think there is less reluctant motherhood in these days than a few years ago, when singularly many women shrank from the burdens and responsibilities of a full nursery. There is a raised maternal sentiment among American women, and there is, too, very generally an improved state of physique. Married women engage more commonly than once in those healthful outdoor sports which ensure rosy cheeks and bright eyes among our girls. They understand better than once the relation between work and rest, and much study has profitably been given to food values, so that invalids are less frequent than formerly. Large families are, it is true, exceptional among us, but the family limited to a single child, or to two children, is likewise ceasing to be the only envied and admired family in the neighborhood.

I was talking with a sweet elderly woman the other day, and incidentally she told me that her mother had ten children, all of whom grew up to manhood and womanhood except one. Eight survive to this time, the oldest eighty, the youngest in the sixties. God-fearing, strong, cheerful, thoroughgoing people all of them, who have done good service in the world, and helped to make it better. "What good times we had," said my friend, "when we were young together, what a united family we have always been, and how pleasant it is now to see the gathering of the clans, when the children's children meet on special occasions. I remember hearing my mother say that she was happier for every one of her ten."

Even if the love comes when the little one is born, it is impossible to help feeling very sorry for the child who is not wanted, who is regarded with disfavor, and for whom there is no loving welcome during the hushed months before his advent. How shall that little one arrive at his kingdom, thus coldly heralded? It would seem that love and joy were so wronged in this attitude toward the helpless, that they could not at once dwell as they ought in this new life.

Sometimes a mother is stumbling along under the shadow of a deep grief, or is struggling with a great anxiety, when she discovers that God is sending her a little comforter in the person of another child. For the child's sake, let her receive this knowledge as a true comfort, and so far as she may, let her dry her tears, and smooth her face from the care lines, that the texture of the little life within her may be woven of roseate strands and not of gray threads. I have in mind at this moment a young girl, whose cast of soul is despondent, who weeps more readily than she smiles, and I have been told that her mother was constantly sorrowful before her birth, weighed down by a benumbing bereavement. There are many cases where human sympathy breaks down, and the suffering know that though the spirit is willing, the flesh is very weak, but God can always give strength, courage and cheer, to those who seek it.

A friend, very dear to me, whom the heavens have received, bore her seventh child after her husband's death. "When John died, so suddenly," she said, "my interest in living seemed gone. I felt alien to everything. But as I looked at the six little faces, so dear to us both, I knew that I must try to be happy for the last one, and I put my grief aside as far as I could, for John's youngest child. And, strangely, when that child came, there was a look of quiet sunshine in her face. She has always been the darling of the fold."

In sanctuary! Let the sweet thought come

with tender significance to every mother heart. One word more. Happiness is after all only an incident of life, not the main thing, though we often forget this, and fancy it our first object. Consecration to the Lord's work, a will to overcome obstacles, entire submission to the Divine ordering, enthusiasm for righteousness and ingrained integrity, are qualities of character for which the basal lines may be laid, in the very formation of the infantile being. — MARGARET E. SANGSTER, in *Interior*.

W. F. M. S. NOTES

— A man not in sympathy with mission work was one day talking to Bishop Taoburn about what he called the uselessness of it all. "You might as well," he said, "attempt to dip up the ocean with a teaspoon as to convert all these people." For a moment the Bishop could not answer. Then like a flash came the reply: "No, we are not trying to dip up the ocean with a teaspoon; we are engaged in manufacturing teaspoons." The W. F. M. S. have sent hundreds of these teaspoons to heathen lands. They are stirring the waters. When the church gives money enough to send thousands of such spoons, angels and men will rejoice at the results.

— Miss Mabel C. Hartford, who so nobly returned to her work in China, to the place where a short time ago she narrowly escaped death by the hands of an assassin, writes hopefully of the prospects of success in Kucheng District. She has a boarding school in the city in which there are eighty-six girls, and in the region around she has twenty-three schools. She used her vacation by taking a journey of three and a half days, being carried in a chair — a most tiresome and dangerous mode of traveling — to Iong Bing, where she superintends the interesting and increasing work among the women. Some of these women have attained proficiency in the Mandarin dialect, and can therefore work among a class not easily reached. Reporting on this work Miss Hartford tells of her longing to be able to do more in the large part of the district which is as yet untouched by Christian teaching. The Chinese Government made a small compensation to Miss Hartford, which she is nobly using in preparing a Home, which will be largely an Industrial Home for poor women.

— One of the girls of the school at Foochow, China, in the early days, was married at seventeen in a heathen village. For fourteen years she saw but one Christian. Last year one of our Bible women visited her village, and was made welcome by her husband, who said: "I have often told my wife to invite the Christians here." But they were thirty miles away. A few weeks ago the husband walked this thirty miles to receive Christian baptism, and he had been so well instructed by his wife that one would take him for a Christian of many years' standing. The woman, now the mother of two children, has entered the Woman's Training School, where after a little more instruction she will be fitted and will go back to her native village to open a school for girls. There has been a blessed revival in the Foochow school; many of the girls have found the joy of forgiveness of sins and their lives show the fruit that comes from spiritual growth.

— Regarding work in the Foochow Hospital, one writes: "A leper woman, who was converted while with us, has been sent to the leper village outside the West Gate, friends and the teachers and students of the hospital meeting her expenses. She reports four now as wishing for baptism, and others are learning. This is the first work that has been done for the lepers in Foochow District. Our good hospital matron preaches to the patients in the wards and in the waiting-room. They also receive religious instruction from the assistants. Twenty have been baptized and ninety have given us their names as believing in Christ. When we remember that once a village was found where seventy people had cast away their idols and were leaning on Christ, being taught only by an old woman who had been in our hospital, we are cheered, and believe that those who have gone from us will bring souls to Christ."

— The Deva Dasis of a Hindu temple in India, because two new dancing girls were dedicated to the services of the temple, brought a suit into court claiming that they had a right to exclude these new members. The *Indian Jurist*, a Hindu paper, says: "They claim to have acquired by custom a monopoly in their profession of Deva Dasis (the slaves of Deva). We cannot shut our eyes to what is the main purpose of this profession, as it is perfectly notorious that it is prostitution and the gains from that source. . . . The court dismissed the case, as it would be recognizing an immoral custom — a custom, that is, for an association of women to enjoy a monopoly of the gains of prostitution." There are hundreds and thousands of these women who are taught that this iniquity is *religion*. In Christendom it is a heinous sin; in heathenism it is devotion to their god. The missionaries of the W. F. M. S. are sometimes able to see and talk a little with these women who are living an awful life, to die an awful death; but the priests in the temples watch these Dasis closely, to prevent any moral or religious influence being exercised over them.

BOYS AND GIRLS

THE POTATO BABIES AND HOW THEY GREW

ONE day last fall, when the children were at grandma's, it began to rain. Grandma always had something laid away for a rainy day. After breakfast the twins, Tommy and Daisy, got hold of grandma's hands and led her to the cupboard. She laughed, and said she was Old Mother Hubbard, going to the cupboard to get six little doggies a bone. She reached up to the top shelf and took down two boxes, one large and one small.

What do you think was in the large one? Little tiny potatoes. And in the small one? Burnt matches, with the ends rubbed on sandpaper to make a point. Grandpa had thought of the children when he dug his potatoes, and had saved all the little ones — the "pig potatoes" — for them, and grandma had thought of them, too, and saved all her burnt matches.

The children gathered around her now, and watched her make a potato baby. First the head must be fastened on. This was done by sticking one end of a match into a small potato, and the other end into a larger one — for the body. After that she stuck two matches in for legs, and two for arms; and there was a man all done. Then, when she had shown them how to make a horse and a cow, grandma went back to her work and left them.

They had a good time, making men and horses and cats and dogs. The rain got all through raining, the sun came out, and the grass was dry before they thought of stopping. At last the dinner-bell rang, and they laid the potato babies away for another rainy day.

Now comes the funny part of the story. The potato dollies lay quietly in their dark box for three long months; then the children were all there again, and wanted them to play with. Grandma brought the box down — opened it — and what do you think they saw? The potato babies had begun to grow. Their bodies were dry and shrunken. Out of every one came long white roots that looked like horns and arms and tongues and tails. The father potato had a trunk like an elephant. The fat boy had turned into some strange bird. The mamma, on horseback, had a real face, with nose, eyes and a tongue coming out of her mouth, as well as long hair. The cat and the camel were both turned into reindeer, and one man had two horns and a tail. They looked so funny that the children laughed and laughed till all the mammas and aunts and uncles came in to see what was the matter. Auntie May made a picture of them the very next day, just as they came out of the box. — *Grace Brownell Peck.*

THE JOLLY LITTLE MAN

MINNIE LEONA UPTON.

I know a little man
So astonishingly jolly,
That I questioned him one day
Why he ne'er was melancholy.
I had noticed very oft
That his spectacles were slightly
Different from most I'd seen,
And, on asking him politely,
I discovered that in them
(Telling this cannot be treason,
For he gave me leave to tell)
Lay the great and only reason
For his merriment and mirth,
And his laughter so contagious
That 'twould make you laugh, e'en when
Things were acting quite outrageous.
And 'twas all because those specs
(Listen well, 'tis worth the knowing)
Were of rosy-tinted glass,
And they made all things so glowing
That 'twas not a bit of use
To lugubriously remark
That the day was rather gray
And the outlook rather dark;
For he'd listen cheerfully
To your words so sad and teary,
Then observe, "I cannot see it,
Things to me look wondrous cheery."
And he told me he began
Very young indeed to use 'em,
And they fitted him so snug
That he simply *couldn't* lose 'em;
But when foolish people waited
Till they were grown up to try 'em,
Sometimes they could not be fitted
Though they'd give their heads to buy 'em.
So, my mournful little man,
Listen to this timely warning —
Haste away to Happy Town
And buy a pair this very morning.

Boston, Mass.

— "A little girl about eight years of age," says the *Pacific Christian Advocate*, "witnessing the ceremony of ordination at one of our recent Conference sessions, was much impressed, and after the service asked her mother what it meant. 'What do you think it meant?' the mother inquired. 'I don't know,' was the answer, 'unless the Bishop was feeling of their heads to see if they had any brains before he sent them off to preach.'"

THE SUNDAY SCHOOL

Second Quarter Lesson IV

SUNDAY, APRIL 23, 1899

JOHN 14: 1-14.

REV. W. O. HOLWAY, D. D., U. S. N.

JESUS THE WAY AND THE TRUTH AND THE LIFE

I Preliminary

1. GOLDEN TEXT: *Jesus saith unto him, I am the way, and the truth, and the life.* — John 14: 6.

2. DATE: A. D. 30, Thursday evening, April 6; the night before the Crucifixion.

3. PLACE: Jerusalem; in the "upper room" where Jesus kept the Passover with His disciples.

4. HOME READINGS: *Monday* — John 14: 1-14. *Tuesday* — John 17: 1-10. *Wednesday* — John 17: 11-19. *Thursday* — John 17: 20-26. *Friday* — Eph. 2: 13-22. *Saturday* — Acts 4: 1-12. *Sunday* — Heb. 10: 11-22.

II Introductory

We reach, in our lesson today, "the Holy of Holies" of the evangelical history. It was after the institution of the Supper, and the disciples still reclined at the table. But on many a face brooded a look of distress and terror. Judas' treason, Peter's predicted denial, the coming separation from their Master, the uncertainty of the future, all combined to make them apprehensive and despondent. Sweetly, therefore, fell the words from the lips of their self-forgetful Lord: "Let not your heart be troubled." Faith in God, faith in Himself, would give them courage. He was about to leave them, but it was to prepare a place for them in the Father's house, where there were mansions for each and for all. And there would be no separation between them in that far-away land. He would come and receive them to Himself, and they should dwell forever with Him. "And ye know the way whither I go," He added.

Thomas, however, was perplexed. All this going-away was an impenetrable mystery to him. He ventured to declare that even the place where Jesus said He was going was a *terra incognita* to them; and how, in that case, could they know the way? "I am the way, the truth, and the life," Jesus answered. No one could consciously come to the Father save through Him. If they had had a spiritual apprehension of Himself as the way, they would also have known the goal — the Father. Henceforth in knowing Himself, they would know and see the Father.

Philip here interposed. Says Edersheim: "He understood the words of Christ as if He held out the possibility of an actual sight of the Father;" and therefore he exclaimed, "Show us the Father, and it sufficeth us." There was an accent of sad surprise in our Lord's reply, "Have I been so long time with you, and yet hast thou not known *Me*, Philip?" Had he not known that every time he gazed upon his Lord, every word he heard Him utter, every work he saw Him do, he was seeing and hearing the Father incarnate in the Son? that the Son dwelt in the Father and the Father in the Son? And if he could not believe this now on Christ's own assertion, surely he could not help believe it when he remembered the works which Jesus did. These carried with them their own attestation, that they were wrought in God. But great as these works had been, those who truly believed on Him would perform greater ones, because He was going to His Father, who had committed to Him all power. They would realize this when they came to pray; for, being in Christ and in harmony with His will, whatsoever they might ask the Father for in His name their exalted Lord would do, "that the Father might be glorified in the Son." They need not hesitate at the magnificence of this promise: "If ye shall ask anything in My name," He repeated, "I will do it."

III Expository

1. **Let not your heart be troubled** — startled, affrighted, dismayed. It is the "Fear not, little flock," over again. They were distressed, and fears were in the way. They had just been partaking of the solemn memorials of His death. They had been told that He was going where they could not follow Him. In that higher, invisible world their degree or station would be infinitely below His, in their Jewish conception. Further, one of their number had gone out to betray Him, and the foremost of those left would shortly deny Him. Much reason was there for anxiety and dread. **Ye believe in God, believe also in me.** — The verbs may be rendered either in the imperative or in the indicative, which permits four differing translations. The American Revisers prefer the marginal reading to that of the Revised Version — "Believe in God, believe also in me." Evidently our Lord means to calm the fears of His disciples by bidding them to trust in God, who will make all things work together for their good; and in Himself, who speaks in the Father's name, and into whose hands "all things have been delivered."

2. **In my Father's house are many mansions.** — The "house" is one; the "mansions" or "abodes" are many." All who belong to the "house" may circulate through it; and though they may differ in glory and felicity, no exclusiveness or separation is presumed. It is pride which creates aristocracies; in a kingdom where love rules, all such distinctions have no place. **If it were not so, I would have told you.** — If we who are now united were in the hereafter to be separated, I would have plainly told you so. **I go** (R. V., "for I go") **to prepare a place for you.** — This comforting assurance should have dispelled their fears and sadness. It put an entirely new phase upon His departure. Mansions were to be fitted up for them, that when the time came, an abundant entrance might be ministered unto them into the eternal kingdom of their Lord. True, it was by overcoming "the sharpness of death" that He thus "opened the kingdom of heaven to all believers," but He had already dwelt upon this.

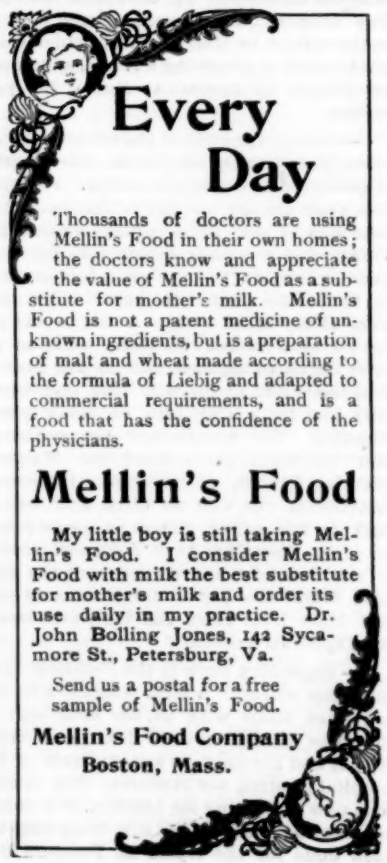
Earth as well as heaven is to the eye of faith a part of that "house;" "abiding places" are here as well as there. The universe, in short, is presented to us by our Lord as one "house" over which the Father rules, having "many" apartments, some on this side, others on the other side, the grave. In one of these the believer dwells now, and the Father and the Son come unto him, and make their abode with him (verse 23); in another of them he will dwell hereafter. When, therefore, Jesus "goes away," it is not to a strange land; it is only to another chamber of the one house of the Father. The main thought is that wherever Jesus is, wherever we are, we are all in the Father's house; surely such separation is no real separation (Revision Commentary).

3. **If I go** — though I go; though My absence for a time is thus necessary. **I will come again** — R. V., "I come again." He does not go to stay. He would come again in resurrection glory. He would come by His Spirit at Pentecost. He would come to receive the believer in the hour of death. And He would come again in power and great glory at the end of time. Receive you unto myself — precious words of welcome and closest intimacy; a union never to end. Truly He had reason to tell them to believe on Himself. **Where I am, there ye may be also.** — With these words the last remnant of their fear that they could not follow Him to that lofty remote pinnacle which they supposed He would occupy in heaven, must have vanished. They were to enjoy forever the heaven of His presence; "to follow the Lamb whithersoever He goeth."

4. **Whither I go, etc.** — In R. V. the verse reads as follows: "And whither I go, ye know the way." He had told them over and over again, and if they had possessed "the hearing ear," they would have understood. As Augustine says: "They knew the way, but did not know that they knew it." Quite likely the words were uttered tentatively, that by their questions He might convey further instruction.

5. **Thomas** — the doubter, "in whose mind the *twins*, unbelief and faith, were ever contending with one another for mastery" (Trench). **We know not whither thou goest.** — His mind is confused as to the terminus or goal, which Jesus assumed they all knew. Where was this "Father's house?" If there was to be no real separation, if Jesus was going away and coming again, *whither* was He going? And until that was known, how was it possible for them to know the way? "This great home of many abodes, is it the royal city of the conquering Messiah, who is to restore the kingdom of Israel? and will not that be Jerusalem? How then can He go away?" (Cambridge Bible.)

6. **I am the way** — *I*, and no other. I am the true and living way; the way to all the blessings of grace on earth and to all the glories of the world above. I am "the shining track up to heaven, the Jacob's ladder at the top of which is the Father" (Edersheim). **The truth and the life** — the Fountain of



truth to all who make use of Me as the Way; and the Author of eternal life to those who continue in Me unto the end. No man (R. V., "no one") cometh unto the Father but by me. — Access to God the Father is through Christ. None other name is given; none other way provided. The Father is here spoken of instead of the "Father's House," because, says Godet, "it is not in heaven that we are to find God, but in God that we are to find heaven."

7. If ye had known me — if you had spiritual insight into My true personality; if you had perceived that I am the Way to the Father, also "the express image of His person." Ye should (R. V., "would") have known my Father also — for I incarnate Him; I manifest Him. And — omitted in R. V. From henceforth — now that ye know what I am. Ye know him and have seen him — daring words these for a mere *creature*, however holy, to have used! To see and know Me, is to see and know the invisible Father — that is what Jesus says.

8. Philip saith . . . show us the Father. — His faith could not grasp the idea of the identity of the Father and the Son. He longed for some shape *outside* of Christ, some overpowering vision like that granted to Moses in Horeb. It sufficeth us. — That would settle all doubts. That would make the goal certain and visible. Philip has faith that Christ *could* show them the Father; he has not faith to see the Father in Christ.

9. Have I been so long time with you? — Philip had been among the first to be called. And yet hast thou not known me? (R. V., "and dost thou not know me?") — words of astonishment and sorrow at Philip's dullness of spiritual perception. He that hath seen me hath seen the Father — who dwells in Me, speaks through Me, works through Me. And how sayest thou then (R. V., "omits "and" and "then"). Show us the Father? — Why do you ask for any other revelation of Him than you have had in Me during the past three years? Do you expect anything unlike Me, different from Me, in whom dwelleth all the fullness of the Godhead bodily? If so, you ask in vain.

10. I am in the Father and the Father in me — a mutual immanence, so that the acts and very being of the one are the acts and being of the other. The words that I speak (R. V., "say") unto you . . . not of (R. V., "from") myself — All My teachings are His teachings; I merely vocalize them. But the Father that dwelleth in me, etc. — R. V., "but the Father abiding in me doeth his works." Not merely His words, but His works, are the Father's. Jesus claims to be the Father incarnate in everything that He says or does.

11. Believe me. — He turns from Philip to the body of the disciples now, as the plural form of the word "believe" shows. That I am in the Father, etc. — Accept the statement on My authority; believe it to be truth; and then you will all see that Philip's request to see the Father has been and is now granted. Or else believe me for the very works' sake. — If your faith is not equal to the higher, take the lower. The works of power and grace which I have wrought, carry with them their own divine attestation. *They* were indubitably wrought of God. They were such as man never did do or could do.

12. Verily, verily, I say unto you — introducing a new and advanced truth. He that believeth on me. — Note that he that believes Jesus (verse 11) will soon come to believe *on* Him, and thus became a partaker of the indwelling that He has been insisting upon — only it will be thus: "I in them and Thou in Me." The works that I do shall he do also — the same kind of works, and for the same reason. Greater works than these shall he do. — Our Lord's works were chiefly miracles of bodily healing. His sphere was confined to a narrow district. He enlisted but a few followers. Had His disciples performed no greater works than He did, their range of operation would also have been limited, and no vast spiritual result would have followed. But by the powers conferred upon them by the Holy Spirit (who has been called "the omnipresent Christ") the apostles not only rescued men's bodies from the grasp of disease, but also converted their souls. They vanquished Jewish and Gentile opposition, and went the world over, carrying the glad tidings of great joy. These surely were the "greater works" which our Lord predicted. Because I go unto my (R. V., "the") Father — who has conferred upon Me all power in heaven and in earth, and who will, in accordance with My prayer, send the Comforter, to convince the world of sin and righteousness and judgment, and thus prepare the way for the preaching of the Word.

This phrase — "greater works" — is not to be evaded, but taken in its full strict sense; and the key to its meaning will be found in chaps. 1:51; 5:20. The works which Jesus did, His apostles also did — such as raising the dead, etc. Greater works than those they did, not in degree, but in kind; spiritual works, under the dispensation of the Spirit, which had not yet come in. But they did them, not as separate from Him, but in Him and by Him; and so (chap. 5:21) *He* is said so to do them. The work which He did by Peter's sermon (Acts 2) was one of these "greater works" — the first-fruits of the unspeakable gift. He left His kingdom as one of the smallest of the influences on the earth, but it has grown up as a mighty power over all the kingdoms of the world, and all that is purest and best in civilization and culture has found shelter in its branches (Westcott).

13. Whatsoever ye shall ask in my name. — This unlimited promise is not made merely to those who use the formula, "for Christ's sake," or a similar one. To ask in one's name is to ask representatively of him, as being in union with him, in accord with his mind. Hence those who are *in* Christ have the privilege of asking *any thing* of the Father through the Son, it being presumed that all such requests will harmonize with the holy will. That the Father may be glorified in the Son. — How little we reflect upon *Christ's* idea and purpose in answering prayer! He never lost sight of the Father's glory. It was *for that* that He would answer prayer. The "all power" committed to Him should all be used to further the supreme glory of the Father. If ye ask anything in my name. — The revisers insert "me" before "anything" This is an emphatic reiteration of the preceding, with the emphasis on the word "I."

IV Inferential

1. The solace for trouble is faith.

2. Faith in the Father leads to faith in the Son who reveals Him.

3. Heaven has mansions enough for all, and a mansion for each.

4. To prepare abodes for His disciples, redeemed and purified by His blood, was one purpose of our Lord's departure from earth.

5. Our Lord did not go to stay; He has many advents.

6. Differing degrees in glory will not lead to exclusiveness in heaven. The highest there is the humblest.

7. The believer, of whatever degree, will dwell where Christ is; and where Christ is is heaven.

8. If we would reach heaven, there is no way but by Jesus; if we hunger for truth, He alone can supply it; if we covet the blessedness of eternal life, He alone can confer it.

9. The Father is perfectly revealed in the Son; the latter's words and works attest the indwelling Father; any craving to see the Father can be fully and only satisfied by studying the Son.

10. Christ's work were apparently unapproachable, unsurpassable; but His promise that His followers should perform "greater works" has been amply verified.

11. How few believers ever exhausted the magnificent promises of Christ relative to prayer!

TWO-MINUTE PRAYERS

DANIEL H. CHASE.

SOME religious papers have lately reported that a clergyman has declared that prayers more than two minutes long are sinful. I hope this is a mis-report; for to kneel even two seconds in case of life suddenly imperiled by fire or other cause would be wrong. On the other hand, when one is helpless in sickness, weakness, pain, while family and duty constantly clamor for aid, it may be quite sinless to "pray without ceasing," day and night, for recovery.

Prayer is not limited to direct petitions, whether vocal or mental. He who toils faithfully to bless others is ever praying faithfully for them. The whole earthly life of the Saviour was one continuous prayer. There was no two-minute limit in Gethsemane. Such a limit would have made the aid of Aaron and Hur needless support to the arms of Moses; would have robbed wrestling Jacob of his victory and blessing. Prayer is *adoration* as well as petition, and adoration allows no irreverent haste. It is the Christian's breath of spiritual life.

If a clergyman has set a two-minute limit, one naturally asks, "Whence his authority?" It cannot be supernal, for that commands, "Pray without ceasing." It is possible that an energetic Christian, crowded and crowding, may be satisfied with some rapid petitions with little of adoration. In time he may grow calmer and wiser.

Yonder is a patriarch who dearly loves his many children and grandchildren. Their conditions of health, prosperity and happiness, constantly vary. Some are unconverted. Can he be satisfied with a few generalized petitions for them in order to save time, keep within the two-minute rule, and so be able, *without sin*, to pray for his pastor, church, city, president, nation, temperance, education, Southern race troubles, and new colonies, for crushed Spain, helpless China, and many other deeply interesting themes? He cannot.

A monarchy, well furnished with king and nobles, has a great advantage over a democracy or republic, in constantly providing objects for the culture of the reverence of the masses. This culture aids religious worship. Lack of it tends to irreligion, pride, ruin. Is it not wiser to encourage prayer all we can rather than set any time limits?

Middletown, Conn.

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The Deaconess Department

ON Saturday evening, April 15, during the session of the New England Conference at Tremont St. Church, Boston, will be held the anniversary services of the Deaconess Work. The principal address will be given by Rev. F. M. North, D. D., corresponding secretary of the Methodist Episcopal City Missionary and Church Extension Society of New York. It will be a rare privilege to the many friends of the deaconess movement to listen to one who is, by membership on the board of management of the New York Deaconess Home, and by personal association with the deaconesses in the mission work of New York, so admirably fitted to set forth the foundation principles and actual outworkings of this ministry of love.

The impressive service of the consecration of deaconesses will take place on Sunday morning, in Tremont St. Church, preceding Bishop Mallalieu's sermon.

Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

OUR letter-box has been crowded out for several months, but some things are "good enough to keep:" —

In looking over my winter clothing I find a few little things my children have outgrown. Hoping they may be of some use in your work, I send them to you. Yours truly,

AN INTERESTED READER OF ZION'S HERALD.

And this contained a "thank-offering dollar:" —

Please find enclosed $1 to be used for the purchase of some small luxury for a poor person or shut-in. I send it partly as a very small thank-offering of escape from serious injury resulting from a fall. I am much interested in your good work, and wish I might help more.

Sincerely yours,
A KING'S DAUGHTER.

Another letter in which the writer suggested a use for the bill she enclosed, contained the following paragraph: —

But use your own judgment; you are right "in it." I am not. May the deaconesses ever be gifted with as much good sense as they are with good intentions and willingness to forget themselves!

Here is a hint for other friends: —

We have a box, made on purpose for us and placed in the hall-way of our vestry, so that people may bring bundles of clothing or supplies at any time; and there is scarcely a week but that something finds its way into it.

The following came with a beautiful harbinger of spring: —

We send you today, from our Junior League, a box of pussy-willows, hoping that they may carry to some heart a message of hope or a bit of pleasure. Could you write me how you dispose of them, so I can tell the children? I think they would be so glad to know the "pussies" they love so well had helped to brighten the life of some other child. Perhaps, too, if they get real interested, they can send you more, and later on violets and other wild flowers, if you care for them. With a prayer for the Deaconess Home, the workers, *and the pussy-willows*, I am

Sincerely yours.

Of course we *do* "care for them," and the prayer for the pussy-willows was certainly answered, for they carried spring-tide blessing not only to the patients in our Hospital, but to many shut-ins, both old and young, whom our deaconesses visit. One poor child asked the deaconess where she got the pretty *flowers!*

"WORKERS TOGETHER."

By unsolicited invitation of the pastor, the Deaconess Work was recently presented at Morgan Chapel, and the collection of ten dollars proved the deep interest of these dear people who are engaged in so many lines of mission work that one would suppose they would hardly feel able to help other lines of Christian activity, even though they have the assistance of a deaconess and of students from the Training School. But beside the fact of their gift, it was very apparent that it was cheerfully given, as if they really enjoyed it.

The Training School

It is too early to announce the exact date, speaker, etc., for this year's Commencement, but it will probably occur about the middle of May, and full information will be ready in time for our next Deaconess Number of ZION'S HERALD.

At the Hospital

Easter found many sufferers in our Hospital, but the day was brightened by generous gifts of cards and flowers from kind friends; and loving ministry and sacred song helped to bring Easter joy and hope to hearts, even if bodies were weak and suffering.

An emergency case of great need was reported to us one morning, from the Medical Mission of the W. H. M. S. connected with the Epworth Settlement; and by the middle of the afternoon she was in one of our beautiful white beds, attended by a sympathetic and efficient doctor. She is gaining steadily, and will soon be able to return to her little ones.

Deaconess Notes

—"Cast thy bread upon the waters, for thou shalt find it after many days." This text brings to my mind an Italian couple, who, out of their penury, lodged a poor Italian boy who was a Christian and had no home, his people living in Italy. This couple were strangers in Boston, and without friends, the wife's relatives having deserted her because she was a Protestant, for they were Catholics. Some time after this young Italian came to lodge in their home, want and starvation began to stare them in the face, and they did not know where to turn for help, until he suggested that they go to a place where he could direct them, for the people were very kind there.

Accordingly they went, were received kindly, and had a pleasant interview with the Italian pastor's wife, not asking for food, but that the husband might have some work to do. The next day the deaconess was sent to investigate the case. After a little conversation she learned that for two or three days they had had but very little food, and the husband, almost desperate, had gone again to look for work.

When the wife was asked if they ought not to have a little aid from the Associated Charities until her husband could get work, she hesitated, and finally with tears in her eyes said, "Yes, but please do not tell any one. If my mother and sisters were not so angry with me because I left the Catholic Church, I could get my furniture and clothing which I left with them after the death of my first husband, and then if I could sell it the money would perhaps last until my husband could find something to do. But they will not let me have what belongs to me, but have cast me off and treat me shamefully. They have also kept my three children, and will not even let me see them. I pleaded with them to let me see my little girl, but they would not, telling the child not to go near her mother for she was a bad woman and had a knife and would kill her."

At length this poor woman became ill and needed medical treatment. A loving Christian nurse came to the rescue, and by the efforts of the nurse and deaconess she was made as comfortable as possible, and the family was provided with a few of the necessities of life. The grateful woman, with tears in her eyes and in a trembling voice, said, "*I* cannot thank you, but *He* can. I prayed to Jesus to send some one this morning, and He sent you. I did not know that I was going to have so much care."

Ah! but Jesus *did* know, and the bread that she had cast upon the waters was returning to her to verify that precious promise.

SCENE I.

A primary Sunday-school somewhere in Boston. There were the blue-eyed and flaxen-haired little ones of the northern races; the black eyes and unmistakable features of the little Jewish lads and lassies; and quite a percentage of those of African hue. They were singing in good comradeship after the happy fashion of childhood when there entered four little maidens from sunny Italy. But oh! such neglected, pitiful little waifs they were — bare-headed, no wraps whatever, stockings down, ragged shoes, with but few and tattered garments, seemingly entire strangers to soap, water, and combs. Only one could speak a word of English, and she acted as spokesman and interpreter. They were brought in and made welcome.

SCENE II.

A few weeks later. The basement of that same church, in one corner of which is a bath-tub. A pile of clean clothing in one spot, soap and towels in another. A deaconess and young lady friend with sleeves rolled up. The same four little maidens with looks of mingled delight and consternation.

SCENE III.

Two women with flushed and triumphant faces. Four little maidens beaming with good-nature and satisfaction, surveying themselves and each other with wondering admiration. And all with clean and neatly combed hair, fitted out from top to toe in neat and comfortable clothing.

—In a home visited by a deaconess is a poor young woman who has never walked a step in her life. The father also is an invalid. The mother is obliged to be absent from home a large part of each day, earning a livelihood for her helpless family. This poor girl had to sit the long, weary day in an old rocking-chair, with no change or rest. The deaconess said in her heart one day as she left the house: "Oh, if I could only get her a wheel chair!" The next day the deaconess spoke at a missionary meeting. At its close, a young lady came to her and asked, "Could you make any use of a wheel chair? Our League has one which was purchased for an invalid who no longer needs it, and we would like to have it doing some good." You may imagine how eagerly and thankfully the question was answered in the affirmative, and arrangements made for the transfer of the chair.

Was this a happy coincidence merely, or was it in answer to prayer? The deaconess repeated to herself: "Before they call, I will answer, and while they are yet speaking, I will hear."

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

—The late Assembly confirmed our belief that the secret of success in deaconess work lies in simple, childlike trust in our Heavenly Father, and we thank Him for the Christlike spirit, singleness of purpose, and

unity of mind which were shown by our sisters while here among us. We also rejoice as we again take up our field duties in thinking of those who have so lately told us their experiences of other fields; and because of the personal meeting we know how to ask more definitely for the Lord's blessing upon their efforts.

— We were impressed by a statement made by one of our guests. In discussing the subject of visiting the sick and shut-in, she said the latter should be visited on rainy days, since these are the times when diversion and new thought is needed. During these rainy weeks we have been in various homes, seeking to speak the word or perform the act of kindness which opportunity has given. We vividly recall the conversation with one mother who, speaking of her household work and sewing not being kept in order, apologetically said that much of the time during the winter they had retired immediately after supper, so their supply of coal would last longer. Could we wonder that this sickly mother with three small children was discouraged? Yet on receiving us she tried to talk of the bright things of life and said she hoped soon for warm days, a rise in the husband's wage, and time and means to prepare the children for both day and Sabbath schools. It is in homes of this sort that, with needle or book, hours may be given which will, by the aid of the Holy Spirit, bring these mothers to a place of firm trust in the Master's power to do all things for them. And we who have so served have the promise of the "inasmuch" both in hours of sunshine and rain.

— In looking over the work of the last month we have a varied picture before us. The aged widow, entirely dependent upon charity, yet hoping that the door of some infirmary may be opened to her; the blind, sitting alone in her home through the long hours of each day, cheered and helped only as a busy neighbor may find time to come in and read or speak to her; the burdened mother, striving to keep the home on four or five dollars per week; the unfortunate girl placed in an institution; another young girl slowly dying of consumption; and a child about to be entered at an institution — these are among our new pictures as the leaves of the book of time are turned. Do you ask what we read from them? The call for help.

— In spite of the stormy weather we have been looking after those who have been unable to attend the house of worship during the winter months. One mother seemed deeply impressed with the thought of beginning again on Easter Sabbath; then she added, "It will be beautiful to tell baby that she was baptized on Easter."

— We are indebted to the Dighton Epworth League for the nucleus of a loan-closet — a receptacle for sheets, pillow-cases, blankets, spreads, towels, gowns all sizes and baby clothes. These are loaned to the sick, and used by the nurse deaconess as she labors in the homes of the poor. No one but those who serve in such homes can know the good these garments do. We solicit societies and individuals to add to our present supply.

— Our call for more workers is again brought to us by a letter received from one of our near towns, which reads: "Kindly ask the superintendent to send me a nurse. Then can you not come for a day? My husband seems to need the spiritual comfort most now, and I have been too busy to sit and talk with him." How glad we would be to send a nurse into this Christian home to relieve this wife and give a bit of spiritual food to the lingering sick one.

— In a conversation with one of our parishioners our friend said: "Yes, I am a firm believer in prayer. Do you know, two years ago, my oldest son was going about with a young companion, and I was so worried. When I spoke to him of the matter he seemed the more to persist in being in this boy's company. Then I talked the matter over with the deaconess. We prayed, and in a few days my son left off going with the boy and never again went with him. So I believe the Lord answers prayer." This statement was given in slow and measured words by one of the Lord's sick children, bringing to our remembrance, "Let your requests be made known."

Providence Deaconess Home

35 Harrison St., Providence, R. I.

Home Notes

— After the Assembly closed at Fall River eight New York city deaconesses and two from Brooklyn came to Providence and spent a day in our Home. It was a happy, delightful day to us all. The time for the good-byes came much too soon. Miss Gregg, assistant principal of the Chicago Training School, and Miss Tyrrell, principal of the New York Training School, also spent some time at our Home. We are thankful for the inspiration and help gained from these friends as they come to us from time to time.

— Sunday, March 19, we had an opportunity of presenting our work once more to our friends in the church, this time at Foxboro, Mass. Notwithstanding the pouring rain and the snow, it was a very satisfactory day. We met the Junior League in the afternoon, and spoke to the congregation in the evening; $3.25 was given for our work.

— At the last board meeting of the managers of our Home it was voted to make application for a nurse deaconess to be added to our workers in Providence. We are praying daily that this nurse may soon be found, and that our friends will be willing to help support her when she comes. A loving Christian nurse can be an instrument in God's hands in bringing comfort and help to many suffering ones.

— We were asked one day to call on a family. We found a mother and daughter. The daughter had been out of work for weeks and they were in a starving condition. Through a week of the coldest weather they had had no fuel, and were obliged to stay in bed most of the time to keep warm. The mother had just sold a highly-prized gold chain to pay the rent. Fuel, clothing, etc., were supplied and work was secured for the daughter.

DAILY DOINGS.

Sunday — Five services were attended and two calls made on the sick.

Monday — "Rest day" (?). Morning spent in sewing, office work, and entertaining three callers; a missionary meeting in the afternoon, two calls on the sick, and an evangelistic service in the evening.

Tuesday — In morning attended to some household duties, then down town to the bank and post-office to arrange some business; made also another business call and called on a woman to report about a servant girl. In the afternoon attended to some writing, then was about to leave the Home for afternoon calling, when a physician came to report a very urgent case, where the mother and four children were very sick, and had in the house nothing to eat but a few beans. As the deaconess in whose district this case was located had gone to her afternoon's work, I started out to find the family. The baby was having convulsions, the little boy was in his mother's arms with a very high temperature, the mother was so weak and sick on account of lack of nourishment that she could hardly sit up and could not speak aloud, the eight-year-old girl was on the verge of pneumonia, and the girl seven years old had a very severe cold. The father had been out of work for a long time, and, instead of being out looking for work, was at home doing the best he could to care for the sick ones. After doing what I could, and giving the father instructions how to make a mutton broth, etc., of what I intended to have sent in, I ordered some nourishing food from the grocery, then took the car and went to another part of the city to make a call on the woman who was a stranger. A visit to the Rescue Home was next in order, to see the matron about a young girl in whom I was interested. It was one of those cases that are so discouraging, for after days and weeks of patient toil, praying with her and getting her a good home, she seems determined to go on in sin and wrongdoing. I made one more call, on a woman, a member of the church, who had not attended services for a long time.

Wednesday — In the morning I spent an hour in writing; made two calls on the sick, carrying some delicacies to them. In the afternoon received some callers, made three calls, and took a long ride to an orphanage to see about a child there. Went to church in the evening.

Thursday — In the forenoon I spent some time in household duties, and had a call from a man wanting to know if I would assist him in getting enough furniture to furnish two rooms so he could send for his wife and child and go to housekeeping. After listening for an hour to the story of his wicked life, his conversion and the destitution of his family, I told him if he could give me some recommendations as to his worth from some one who knew him in his former place of residence, I would see what I could do for him. A woman called to see if I could get Mrs. M.'s little girl into a Home. Mrs. M. had been taken to a hospital very sick and perhaps would not get well. After dinner hunted up some clothing for a woman; carried it to her, made a call, then went to hospital to see Mrs. M., carrying her some reading matter. Found her much improved. Went to day nursery and made arrangements to have her little girl cared for there until the mother should get home, paying for her care from our "emergency fund" — five cents per day. Went to church in the evening.

Friday — The whole morning was spent at the office desk, making out reports and acknowledging receipt of supplies. In the afternoon several hours were spent in writing for a paper an article on our work. A small boy came with a note from his mother saying her little girl was very ill and would like to have a physician. In the pouring rain I started out to get a physician, also carrying some flowers and delicacies to a sick woman, where I stayed for an hour while the daughter went out to do some errands. In the evening attended service at the church.

Saturday — Most of the morning was spent at the office desk and in mending. After dinner received some callers and went to a children's meeting. In the evening entertained some callers, and at nine o'clock began to get my Sunday-school lesson.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Fire! Fire! — Two fires within three days in Methodist property on one district is enough. But all concerned are very grateful that the damage in both cases was not very severe. The first was the parsonage at Haverhill. The pastor was absent at the class-meeting on Thursday evening, when the chimney burned out and set fire to the woodwork around it. It was discovered by parties outside the house, and by earnest effort was soon under control. When they entered the pastor's study, they found some of his papers on fire. There is insurance that will cover all loss.

Then on Easter Sunday, as the people were going home from the services, the buildings by the side of our church in Gilford Village were found to be on fire. There was a strong wind at the time, and it was not long before several other buildings were on fire, including our church. By hard work on the part of the people the house was saved from very serious damage. The new pews had just been put in, and it looked for a while as if all would be lost. This is one of the churches on which there is no insurance. We have no title to the property, it being one of the houses that we have come into possession of, "no man objecting."

South Tamworth. — Rev. Dana Cotton has closed three years of service here. It is expected that he will not be returned for another year. He will leave with the love and esteem of all the community. His work has been a blessing to the people.

Centre Sandwich. — It was to be expected that the people here would unanimously desire the return of the pastor, Rev. W. M. Cleveland, while they knew a larger charge was urgently calling for him. His work has been greatly enjoyed by all the people. He has organized a union church at East Sandwich composed of representatives of three or four denominations. It will be under our care, and will be an afternoon charge. This will add a hundred dollars to the support of the preacher. This is one of the most interesting of our away-from-the-railroad charges.

Moultonboro. — Rev. H. F. Quimby has put in two years of hard work for this people. He has seen some success, but not as much as he desired. Having done all he feels he can, he asks that he may pass on to some other field and some one else take this one.

The End. — Four times we have been over this field, having held about 210 of the 220 quarterly conferences, and are now in readiness for the annual gathering. May the seed-sowing of the year produce an abundant harvest! B.

Manchester District

Contoocook. — A correspondent writes: "The society has made payment in full of all claims this year. Something has been raised for all the benevolences. Aggregate increase of nearly ten per cent. over last year." The pastor, looking for a change of location, expects his successor to be heartily welcomed and co-operated with by a warm-hearted and appreciative people.

Arlington St., Nashua, pays all bills, and makes its first contribution — ten dollars — for missions.

St. Jean's, Manchester, reports excellent work this year. Missionary Dorion says there are today 60,000 French Canadian converts to the Protestant faith. There are 10,000 French Canadian Protestants in New England. During his work in Manchester this pastor has gathered into church fellowship 102 persons, and closes the year with no financial deficit, but with courage strong for another year's work. Miss Laura Dorion has been all the year her father's efficient helper, serving as a "stock piece" wherever needed, whether as Epworth League president, proof-reader, translator, prayer-leader, quarterly conference secretary, organist, or chorister. She never fails to do what she undertakes, and yet does it so quietly and unobtrusively as to attract no great attention to herself.

Pleasant St., Salem. — Rev. S. E. Quimby is proving the value of a personal canvass for the connectional benevolences on a conscience basis, and the full equivalent of last year's offering shows how truly good, honest, hard work tells. The earnest desire of the people for the return of this pastor for another year finds hearty assent from pastor and wife.

Canaan. — The sudden and untimely death of Miss Alice Barney, our organist and one of our best helpers in the work here, and the consequent distress and depression of the chorister, her father, have for the present scattered the choir and discontinued the Sunday evening praise-meeting. And the absence of Miss Day, our faithful Sunday-school worker, leaves us in great uncertainty concerning the future here.

North Salem. — With cheerful unanimity this charge asks for the reappointment of Rev. Noble Fisk for a third year, The church has very nearly met all the bills of this year. The small balance — only $20 — will be easily made up by the personal canvass ordered by the quarterly conference.

Newport has settled down to the glad expectation of the reappointment of Rev. H. D. Deetz for one year more, if the Bishop so please.

Keene. — The classing of West Swanzey with Marlboro will so ease the work at Keene as to make possible the return of the present efficient and beloved pastor as well as insure support for a strong young man at Marlboro.

Personals. — Dr. Hall has finally decided to start for California, April 13, and will therefore not be at the Conference session in Lancaster. He leaves the work at Lebanon in good condition for the fortunate man whom the Bishop may appoint to its pastorate.

Paul Simpson Miller, a late arrival at Milford parsonage, is announced as at home since March 28. May his apostolic-episcopal front name prove a happy augury of a useful life for the young man! SIRRON.

MAINE CONFERENCE

Augusta District

Farmington. — Our last quarterly conference was held after the Wednesday evening prayer-meeting. Weather and traveling were very unpropitious, but there was a good attendance and a spiritual and helpful service. The average attendance of the two Sunday-schools is 100. There have been several additions to the church recently. Finances are improved. Rev. W. B. Dukeshire received a unanimous invitation to return for the fifth year. Arrangements for the session of the Annual Conference are nearly perfected. The directories will be issued one week, at least, before April 19. Mr. Dukeshire has shown the discretion and tact of an expert in this matter. Our Conference has never received a more hearty welcome than it will receive at Farmington. The churches are exceedingly fraternal, and the people are exceedingly hospitable. Notwithstanding most of the Normal School students board in private families, requests were sent in for one hundred guests, without any solicitation. The writer has entertained the Conference six times, and he never had such an experience as that. The coming Conference is the common topic of conversation.

Kingfield. — On March 3 the fences were buried in the snow, and snowdrifts in some of the cuts were nearly as high as the top of the cars. It had been snowing all day, and continued most of the night. All things considered, we had two surprises at the evening service — the number present, and the smallness of the collection (25 cents!). Let it be understood that the collection was taken before the presiding elder preached. Otherwise it might have been — less. The condition of things at Kingfield is still a problem. Rev. C. W. Dane has worked hard on this large charge. He has walked more than five hundred miles.

Weld. — This town is about fourteen miles from the railroad. Its scenery is picturesque in the extreme, and some of it grand. Its popularity as a summer resort is steadily growing. Some thirty cottages already line the shore of its beautiful lake. The Congregationalists have abandoned the field, and their house of worship is very much out of repair. The Methodists and Free Baptists own a neat and commodious church, and alternate in supplying the pulpit. For the past two years the Free Baptists have supplied. Next year the Methodists will probably hold the fort. A good congregation came out to the service on Friday evening, March 24.

Livermore and *Hartford.* — The fourth quarterly conference here was a season of special interest. Rev. S. E. Leech has traveled more than thirty-five hundred miles during the year, and made more than five hundred calls, attended forty prayer-meetings and thirty-two class-meetings, and preached twice or three times each Sabbath. The love-feast on Sunday morning savored of the old-time promptness and fervor. The pastor

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baptized his first candidates — four being baptized — one of whom was his oldest son, Henry. Several were received into full connection, and several on probation; among the latter was his second son, Arthur. Four classes are regularly held, and family worship is generally observed. His return for the third year is unanimously desired, but he needs an easier field.

Oakland and *Sidney.* — Notwithstanding the inclement weather and bad traveling, fifty or more came out to the morning service in Oakland, and quite a good congregation in the afternoon at Sidney. I have not for a long time spoken to more responsive congregations. Capt. Clapp and his Crusaders, among them Miss Mabel Chapman of Wayne, are holding revival services at the Free Baptist church. The Methodists and Baptists join. Capt. Clapp does not advise the people to come out, or keep out, of the church, as some self-constituted evangelists do. He sees the need of a deepening of her life, but is thoroughly loyal to her. The church debt has been reduced to $150. Rev. C. Purinton's return for a fourth year was unanimously requested, but he thinks he would better have another field. He is highly respected in all the community as a man and as a preacher.

Livermore Falls. — Our fourth quarterly conference convened on March 20. It was a cold, windy night, but Rev. W. H. Foster, who was 87 years old on that day, was present. He is in vigorous health and happy in the Lord. The various reports indicated a prosperous condition of affairs. Considering the small-pox scare, and the many that have been sick because of vaccination, it is remarkable that the congregations have kept up so well. The League is doing good work. The church records have been carefully revised. Twenty-four copies of ZION'S HERALD are taken. Mrs. Palmer has done valiant service as Conference secretary of the W. H. M. S. A unanimous and earnest invitation was extended to Rev. G. R. Palmer to return the third year.

Personal. — Mrs. Stephen Allen, who lives with her daughter, Mrs. Chase, at Kent's Hill, is slowly improving, though still confined to her bed.

Leeds and *Greene.* — Rev. F. H. Hall and wife have completely won the hearts of the people, and they are doing a thorough work. Their receipts are small, but many favors are shown them, and it is the mutual desire of people and pastor that the present relations be continued.

A. S. L.

Lewiston District

Bowdoinham. — The return of the present pastor, Rev. A. W. Pottle, is so intensely and unanimously desired that it would seem to be unwise to interrupt the present happy relations of pastor and people. In the great bereavement of the present year Mr. Pottle has fully appreciated the kindness and co-operation of this loyal people.

Brunswick has solved the modern problem of the Sunday evening service by maintaining an old-fashioned Sunday evening prayer-meeting. That of March 26 was a sample. Fifteen minutes of song; many earnest prayers; forty or more testimonies; a solemn appeal to the unconverted at the close, and three seekers — these are the essential items. Rev. G. D. Holmes, the present pastor, will, without doubt, be returned. J. S. Towne, a prominent layman here, has recently purchased the jewelry store of Mr. Field. The latter is reported to have donated the proceeds of the sale to Rev. Mr. Sandford for use at Beulah Hill, whither he and his wife expect soon to go for residence.

Lisbon and *Lisbon Falls.* — Rev. James L. Folsom closed a five weeks' series of gospel services in Lisbon Falls, Sunday evening, April 2. A score or more of boys and girls have accepted Christ. Mr. Folsom labors under great physical disabilities, having frequently to be borne from the church to his chamber at the close of the gospel service; but he preaches a sweet and potent gospel and has been the means of great good in this charge. Rev. H. L. Williams and his wife are greatly appreciated by a large circle of friends and parishioners, who gladly receive the word that is sung as well as preached by them.

Wesley Church, Bath. — The new edifice approaches completion. Business in the city is better than at any other time for years. Finances at Wesley Church are in good condition, with all current expenses met. The return of the present pastor, Rev. J. T. Crosby, was unanimously requested at the fourth quarterly conference, April 3. JUNIOR.

Portland District

Kennebunkport and *Cape Porpoise.* — In spite of storms and sickness unprecedented, this charge has had a prosperous year. The people have not been as united and enthusiastic for years. Over $1,000 has been spent in church improvements. Without a dissenting voice in church or community the services of Rev. L. H. Bean are desired for the coming year.

Kennebunk and *Saco Road.* — Rev. W. P. Lord completes his fifth year. During his pastorate 116 have been received on probation and 69 into full membership. Extensive improvements and repairs have been made on both churches, and a new parsonage built at Kennebunk.

West Kennebunk. — This church has lost one of its oldest and most useful members in the death of Mrs. J. W. Treadwell. The pastor, Rev. J. H. Bounds, has done a good work in promoting harmony and preparing for the ingathering of a harvest in the year to come. Seven conversions recently are the first-fruits. He supplies a Free Baptist Church at Wells Branch every Sabbath.

Eliot. — Rev. F. C. Potter during his two years' pastorate has added twenty-three families to his visiting list. The two prosperous Junior Leagues are preparing the children to be loyal Christians and Methodists. The stewards are doing faithful work in raising pastoral support instead of turning their duties over to collectors. Neighborhood meetings are doing much good.

Sanford. — Thirteen have recently been received on probation and more are to follow soon. About $1,000 have been spent in improvements absolutely necessary. Of this amount nearly $700 have been raised.

Portland. — The six Methodist churches of the city united in a communion service at the Chestnut Street Church on Thursday evening, March 30. There was a large attendance and the service was very impressive. The chorus choir added much to the beauty of the ritual service. Rev. Messrs. Freeman, Berry, McAllister, Clifford and Thayer participated in administering the sacrament.

York. — This church and community part reluctantly with the pastor, Rev. W. S. Bovard. Great responsibilities as well as opportunities will be given to his successor.

Kittery, Second Church. — The people here also deeply regret the departure of Rev. D. F. Faulkner to attend school. The church is in excellent condition in all departments.

Biddeford. — Passion week was observed. Sermons were preached by Revs. I. Luce, E. S. J. McAllister, H. E. Dunnack, and the pastor. Weekly lectures have been given by the pastor, based upon "Pilgrim's Progress." Advance has been made on the benevolent collections, and all current expenses are fully paid.

Portland, Congress St. — The quarterly union love-feast at this church, Sunday, was well attended and enthusiastic. An encouraging feature was the strongly expressed desire for an immediate revival and of a purpose to begin at once to secure it. The pastor at Pine St. has decided to hold special services immediately after Conference. Let others follow his example throughout the district.

South Portland, People's Church. — On Easter Sabbath 4 persons were baptized and 7 received into full membership. All benevolent apportionments are met, and most of the collections are in advance of last year.

Westbrook. — Nearly every official member was present at the fourth quarterly conference. Reports showed the church in good condition. There have been thirty conversions during the year, fourteen received into full membership, and the same number on probation. In spite of business depression unprecedented, all current expenses will be paid in full. About $1,200 has been raised during Rev. C. C. Phelan's pastorate for various purposes, besides the regular expenses. There is a very strong desire for his return another year. E. O. T.

EAST MAINE CONFERENCE

Rockland District

North Waldoboro. — Reports show a good year's work. On indebtedness $214 have been paid. Five have been received from probation and one by letter. General good feeling prevails.

Orff's Corner. — It is difficult to give an account of this place. We forbear.

Washington. — On the debt $81 have been paid, and a vigorous effort is being made to liquidate the balance. Our church here is growing each year. Efficient service is bearing fruit. There is talk of building a parsonage. With the aid of an outside appointment this charge will become self-supporting. Three have been received on probation and five by letter. Five hundred pastoral visits are reported. Mr. Palladino's return is urgently requested.

Union. — Service and fruit are reported as follows: 160 sermons preached, 14 funerals attended, 16 weeks of special services, 43 requests for prayer, 12 received to membership, 15 new League members, 116 at Sunday-school, benevolences well in hand.

Searsmont. — The year is closing pleasantly. On church and parsonage property $100 have been expended. Benevolences will be raised in full. This charge makes a good record every year. Fourteen official members were present at the quarterly conference. The pastor reported three very pleasant years, and asked for a change of pastorate. The conference expressed general satisfaction, and said it would be all right if the presiding elder could do as well next time. Mrs.

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aker has done most excellent work in the Junior League.

Cushing. — Rev. J. H. Gray is in favor with the church and town. His appointment has been requested for next year, and he has been recommended to Annual Conference.

Friendship. — Rev. A. L. Nutter is closing his third year with all departments prosperous. All bills are paid to date and money in the treasury. Twenty-two dollars extra was given at the annual donation (payation), and a note of $135 balance on repairs of last year was burned by the presiding elder and pastor while the people sang the doxology. Benevolent apportionments are met in full, and $10 paid on missionary debt.

South Waldoboro. — Revival services are being held.

W. W. O.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — April 10, Rev. Dr. A. A Berle, pastor of the Brighton Congregational Church, Boston, preached a strong and powerful sermon from the text, Ezekiel 33: 7-8. It was highly appreciated by a large audience. Dr. Wilbur F. Crafts, of Washington, made a powerful address concerning the Anti-Canteen Bill, and at the close of his remarks the Meeting passed a resolution calling upon the President to interpose his great authority in the interests of morality.

South District

Boston, First Church. — Last Sunday 6 were received on probation and 6 in full connection. During the Conference year now closing some sixty have been forward for prayers, 32 probationers have been received, and 69 full members. Thirty-three members have been removed by letter and by death, leaving a net gain of 36. The Epworth League has a membership of 180 and is very much alive. The average attendance of the Sunday-school during 1898 was the largest for eight years, with one exception. The church treasurer reports there is no deficiency. All apportionments for benevolences have been met, and some largely exceeded. The largest missionary collection in the Conference is increased a little this year, amounting to $1,500. The social meetings are well attended and the spiritual interest excellent. Easter Sunday was a day of great interest. The pastor's Bible class has presented their teacher with Hofmann's beautiful picture of the boy Jesus in the Temple. Rev. W. T. Perrin, pastor.

Brookline, St. Mark's Church. — As a result of the two weeks' special services recently held, 30 persons have been received by letter and on probation. Dr. A. B. Kendig, pastor.

Dorchester, First Church. — Dr. John Galbraith was recently and most pleasantly surprised by the members of the Young Men's Debating Society, who presented their beloved friend and minister with an elegant picture, "The Shepherd's Lane," by Mauve.

Upton. — Reports at the last quarterly conference, held Saturday evening, April 1, showed several additions to the membership; all the current expenses met; repairs made upon the edifice and grounds to the extent of $435. The official board, by a unanimous vote, expressed its appreciation of the labors of the pastor, Rev. H. G. Butler. He is to be married, April 18, and has asked the presiding elder for another charge.

Plainville. — The services on Easter Day were so largely attended both morning and evening that extra chairs were necessary for the overflowing audiences. A general prosperity obtains here. The return of the pastor, Rev. F. J. Hale, is greatly desired.

Bethany Church, Roslindale. — The work in this church has greatly prospered during the year under the efficient pastorate of Rev. A. H. Nazarian. Over thirty new names have been added to the membership, and in addition to the regular subscriptions over $800 have been contributed and expended in beautifying the interior of the church edifice and in paying extra expenses for insurance and interest. The pastor and his devoted wife have reached the hearts of the people, and their esteem found expression at a social gathering held in the chapel last Thursday evening. With a few appropriate remarks Mr. Henry W. Bowen handed to the pastor a beautiful gold watch. The watch has a finely engraved view of the church on the inside of the case and a monogram cut on the outside. Mrs. Nazarian received a dozen handsome silver teaspoons. The engraved work on the watch was executed by one of the leading members of the church. The affair was a complete and happy surprise to both Mr. and Mrs. Nazarian, and they responded in tones expressive of deep emotion.

U.

Worcester, Trinity. — Our churches are becoming noted for their Chinese work. Last Monday night a reception was given them, which quite eclipsed all previous efforts in this line. More than two hundred people sat down to the elaborate repast which was served in the vestry. Of course the most interesting part of the exercises was that borne by the Celestials themselves.

Grace. — A vigorous protest has been made, under the Abutters' Act, to prevent the opening of a liquor saloon in the adjoining State Mutual building. Counsel appeared in behalf of the church, but the end is not yet. Invitations are out for a farewell reception to Rev. and Mrs. Thompson at the home of Mr. Warren W. Cutting. Mrs. Charles H. Hastings, who has been ill for a number of weeks, is now able to attend church again. Her recovery is greeted with much pleasure by all her friends.

Coral St. — Here, too, a war is waging against a proposed liquor stand, this time in a neighboring grocery, the very worst form possible, if there be any degrees of badness in this nefarious business.

Park Ave. — Though still on the mission list, this church makes a good showing, and at its last quarterly conference asked for the return of Rev. Alonzo Sanderson. Possibly the church will hesitate about leaving the mission ranks, for when they do they must lose their long-time pastor, who has already overstaid the Methodist limit by many years. His face is so well known in this city that there would be a protest from all sides if any move were made to displace him. He is not only the senior Methodist minister in the city, but he outranks, in years of service, nearly every Protestant clergyman in our midst. Nearly one thousand dollars have been paid on the church debt during the year, thus leaving it less than six thousand dollars.

Social Union. — The last meeting, with Coral St., was well attended considering that Grace had a lecture and Trinity a Chinese entertainment on the same evening. It is to be hoped that such coincidences will not occur again. The address by Dr. A. A. Wright, of Boston, though novel and entertaining, does not meet the fancies of our people altogether. I doubt whether we are ready for long or short term Bishops. We have politics enough now. No one can tell what the result would be under his plan. I am inclined to think that a little more of the old, and a deal less of the new, Methodism would be better for our organization.

Shrewsbury. — The Easter offering was notable, amounting to more than fifty dollars, and thus squaring up all the bills for the year. Ten persons were baptized, so spiritual as well as temporal interests were subserved. In the evening the offering of the Sunday-school was had, amounting to nearly sixty dollars. April 3, Rev. Edward E. Ayers was married, in Boston, to Miss Caroline E. Elder, and they departed at once for Ohio to visit his parents. On their return, somewhere near the middle of the month, a farewell reception will be given by his people.

QUIS.

North District

Cambridge, Grace Church. — A very pleasant farewell reception was given to the pastor, Rev. G. A. Phinney, and Mrs. Phinney, in the spacious vestry last Thursday evening. Several hundred people of all ages were present. Mr. Charles H. Crosby had charge of the exercises. Orchestral and vocal music added to the pleasure of the occasion. Mr. Frank Hubbard made a brief address, which was fittingly responded to by Mr. Phinney. Mrs. Charles Carman and Mrs. John Danskin assisted Mr. and Mrs. Phinney in receiving. The departure of Mr. and Mrs. Phinney is much regretted, for their three years' labors have been crowned with significant suc-

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cess along all lines. They will probably go abroad in the fall, Mr. Phinney chiefly for study.

Marlboro.—All connected with this church and congregation regret that the pastor, Rev. A. P. Sharp, decides to remove at the close of his three years' pastorate. The utmost unanimity exists between pastor and people, and every church interest will be in good shape for his successor. There has been a net increase of 66 in membership; and notwithstanding the financial depression incident to the long and severe strike, it is expected that before the year closes all deficiencies for current expenses will be provided for, and sufficient revenue will be pledged to cover the expenses of the coming year. The ladies report some $15 received for the Lucy A. Alderman memorial building.

Hudson.—This church is closing a very important year of its history. During the year a thorough renovation and improvement of the church has been made, making practically a new edifice. The cost of this work—nearly $6,000—has all been paid, and in addition a debt of $400 of long standing has been provided for, leaving the church free of debt. The Epworth League has of late taken on new life, and a revival spirit is being manifest. The pastor, Rev. Dr. D. H. Ela, is recovering from his recent illness, and is able to walk out a short distance.

St. Paul's, Lowell.—Easter Sunday brought out a large congregation of enthusiastic and devout worshipers morning and evening. During the past year 38 have been received into full membership and 34 on probation, and yet a reasonable pruning of the records will show a considerable falling off from the number formerly reported. The return of Pastor Staples is unanimously requested.

Ashland.—Easter services of an unusually interesting and profitable character were held. In the morning the pastor, Rev. E. H. Tunnicliffe, delivered an "Easter Salutatory." An original hymn composed for the occasion by the pastor entitled, "Hail Jesus!" was sung with effect by the choir. The Sunday-school concert in the evening, conducted by Supt. W. H. Twiss, was excellent. "Welcome, Holy Morn," was finely rendered by a large chorus of voices. Mr. O. B. Twiss was musical director. The platform and altar were transformed into a veritable garden of choice plants and flowers.

Worthen St., Lowell.—A farewell reception was tendered Rev. Dr. E. T. Curnick and family, Thursday evening, April 6. It was a great success. The vestry was crowded with members of the church and friends in the city who came to show their love and esteem for the retiring pastor and his family. A fine supper was partaken of by a large company, after which the ministers and their wives who were present received the people. Then the local pastors who were there, representing the Congregational, Baptist and Methodist denominations, spoke words of appreciation, which were responded to by Mr. Curnick. His five years' pastorate closed with the church in a fine temporal and spiritual condition.

East District

Mt. Bellingham, Chelsea.—The Chelsea *Gazette* of April 8 devotes a large part of one page to a report of the hearing before the board of aldermen of the city on the matter of licenses granted to common victuallers and junk collectors. Dr. N. T. Whitaker represented the ministers of Chelsea, making an extended and incontrovertible argument against granting so many licenses. A fine portrait of Dr. Whitaker is presented with the report.

Medford Hillside.—The Junior League of this church was organized in July, 1898, with eighteen members. At the present time there is a membership of about forty. The Juniors have paid $20 on church expenses since Christmas. Thirty-six meetings have been held. Great credit is due the pastor's wife, Mrs. E. Strecker, for her untiring efforts in behalf of the League as well as in the other branches of church work.

Centre Church, Malden.—This church closes the Conference year with a remarkably record. The current expenses, including an old indebtedness of $500, which had been carried for some time, and the insurance on the church for five years to come, have been met, with a generous balance left in the treasury. The pastor, Rev. E. H. Hughes, has good and sufficient reason to be gratified with his church.

Topsfield.—Rev. I. Murray Mellish is now closing a pastorate of three years. The Lord has blessed the church both temporally and spiritually. A salary of $343 and house has been paid. There have been large accessions to the membership. There is a flourishing Sunday-school and an efficient Epworth League. The congregation has more than quadrupled. The church building has recently been improved and repaired at a cost of nearly $900, all bills for which are paid. The church will probably be reopened the second Sabbath in May. The people have gone to the outside limit in giving. Between $75 and $100 additional are needed to purchase double bracket lamps to light the archway of singers' platform and pulpit, and to pay for new carpet and pulpit chairs, etc. More could be spent, but this will do. These things must be had before opening. It may be that some one who reads these lines may have their hearts touched for dear old Topsfield Church—that must soon, under God's blessing, take its place once again among the banner churches of New England Conference. All contributions will be gratefully acknowledged by the pastor.

Ipswich.—A successful three years' pastorate closed with this church last Sunday under the leadership of Rev. G. F. Durgin. The weekly paper, the *Independent*, has recently published in full the sermon of Mr. Durgin—the ninth that the same paper has printed during the three years. Two beautiful solid gold watches and two equally beautiful solid gold chains, the generous gifts of the kind and thoughtful people of this church, make happy and grateful the hearts of pastor and wife. U.

West District

Springfield Preachers' Meeting.—At the fortnightly meeting, March 27, Rev. W. G. Seaman read a carefully prepared paper entitled, "Statement and Criticism of Leading Theories of Biblical Inspiration." Though it may be that not every one endorsed all positions taken, the evidence of careful study was appreciated by all.

Conway.—The Conference year has been very successful financially—bills all paid, no deficit. Four were added to the church, April 9. The pastor, Rev. Albert Beal, goes to Conference with the best wishes of his people. Mr. Beal has been sadly afflicted by the death of his father, and recently by the sickness of his wife's father, and also by the death of the mother. They have the sympathy of the people.

Springfield, Grace Church.—On the evening of March 29 a "farewell reception" was given to Rev. E. P. Herrick, who must leave this spring because he has spent five years with this people. The master of ceremonies was Mr. Cowles, superintendent of the Sunday-school. A very large number of people were present in the spacious vestry, and the occasion was one of interest. In addition to a short musical program, there were impromptu addresses by Revs. C. F. Rice, W. J. Heath, and A. H. Herrick, and also by Rev. Mr. Quick, pastor of the Highlands Baptist Church, after which Mr. Herrick made a fitting response. The retiring pastor is respected and loved by his people, and is known as a faithful expositor of fundamental Gospel truths, a vigorous champion of right and opponent of wrong, and a man of deep sympathy for afflicted members of his flock.

Feeding Hills.—Since the fire of Feb. 14 our people have been worshiping in the Congregational Church at 1.30 P. M., having been cordially invited by that society. Union services are held in the evening. The pastor, Rev. G. W. Crosby, has had an invitation to take work in the Wyoming Conference, and doubtless will accept.

Westfield.—Rev. L. H. Dorchester, who has served this charge five years, expected to receive nearly 20 into full membership on Sunday, April 9, most of them from probation. In the first year of his stay with this people the membership list was revised, reducing the number more than 110. But during the four years following there has been a net gain of over 100; for those received on April 9 made 212 accessions during the pastorate, of whom 115 joined from probation. In the course of these five years the benevolent offerings have amounted to $8,800, and $6,050 has been paid on the church debt; while improvements to the amount of nearly $3,000 have been made on the property. The pastor has officiated at 135 funerals, married 53 couples, and made 3,550 calls. At the recent quarterly conference special resolutions of appreciation of Mr. Dorchester's services were passed, and regret expressed at the necessary termination of his pastorate. On April 5 a farewell reception was given to the pastor and his wife, on which occasion a gold watch and chain were presented to him and a purse of gold to Mrs. Dorchester. Mr. R. H. Knell made a very graceful and appreciative speech, and the town's people came in to express good wishes and to voice the general regret of the community that the present pastor must leave.

Chicopee Falls.—Rev. A. H. Herrick's first year shows fewer funerals than the Westfield pastor has attended per year as shown by the preceding paragraph, and weddings have been conspicuous by their fewness; but a record of some 900 pastoral calls in this year indicates that he has read the Discipline, ¶¶ 136-144, on "Pastoral Fidelity." The financial record for the year shows all apportionments for benevolences met or exceeded, and current expenses met, with a surplus of about $100 to apply on a previously existing deficiency. The pledges for the ensuing year are taken, and the financial outlook is bright. The faithful Sunday-school superintendent, Mr. Chas. T. Hendrick, has suffered a crushing blow in the death of his wife, which occurred unexpectedly on Sunday, April 2, while he was at Sunday-school. He has the sympathy of a very large circle of friends in this church and elsewhere.

Merrick.—Rev. A. W. Baird, whose serious illness was noted in the HERALD last week, is gaining, and we hope soon to see him again actively at work. The church has done nobly this year. All bills are paid; the benevolences are all represented; a gift of $1,000 last autumn reduced the debt to $700; and a few days ago a gift of $500 from a friend in Connecticut came to the church and is much appreciated. The church edifice and parsonage are to be painted at once.

Spencer.—The Conference year now closing has been prosperous in many ways. Fifty persons have been received into church fellowship during the year. A large number of the members and probationers have moved out of town, owing to the decline of business; but notwithstanding this fact, the congregations are larger than one year ago. The current expenses will all be met in full. Over $300 has been expended in repairs during the year. The Epworth League has grown, and now numbers 98 members. The Junior League has steadily increased in numbers and in interest. The class and prayer-meetings have been largely attended, and the interest has been well sustained. An excellent showing will be made in the benevolences of the church. Rev. R. E. Smith is pastor. H.

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NEW ENGLAND SOUTHERN CONFERENCE

Reported by REV. C. A. STENHOUSE.

A LARGE proportion of the ministers arrived in Provincetown on the special train, Tuesday, April 4. The board of examiners did their work during the day.

In the evening a large audience assembled in Centre Church. A fine musical program was rendered by a chorus in charge of Mr. Obadiah Snow, the veteran leader. Mr. J. E. C. Farnham, of Providence, the Conference president of the Epworth League, presided. Dr. Joseph F. Berry, editor of the *Epworth Herald*, gave the principal address on "The Law of Interdependence, or 'Lift Up.'" Several prominent officers of the League spoke.

WEDNESDAY.

The New England Southern Conference assembled in Centre Church, Provincetown, at 8.30 A. M., for its 59th annual session, Bishop W. F. Mallalieu presiding.

The opening devotions were conducted by the presiding elders and the pastor of the church. T. J. Everett announced the 798th hymn. G. H. Bates led in prayer. E. C. Bass read 1 Peter 1, and W. I. Ward announced the 211th hymn. The sacrament of the Lord's Supper was administered by the Bishop, assisted by the presiding elders and D. A. Whedon, W. V. Morrison, E. B. Hinckley and M. J. Talbot. The 1st hymn was then sung.

The roll of the Conference was called by S. O. Benton, secretary of last year. In connection with the roll-call E. W. Caswell was announced as transferred to this Conference from the Southern California, and S. M. Dick from the Missouri. One hundred and twenty seven members responded to their names. W. O. Cady, Carlos Banning, B. K. Bosworth, E. S. Stanley, and Daniel Wise were reported deceased.

S. O. Benton was elected secretary, with authority to nominate his assistants. He named J. F. Cooper, C. A. Stenhouse and G. M. Hamlen, and they were elected.

R. D. Dyson was elected statistical secretary, and was authorized to employ such help as he may require.

E. F. Smith was elected treasurer.

G. H. Bates for the committee to nominate the standing committees presented its report. The report was amended by adding M. J. Talbot and D. A. Whedon to the committee on Education. G. H. Bates also named Eben Tirrell, E. W. Goodier, and W. J. Yates as the special committee ordered last year to devise and report means for increasing the funds for the relief of the superannuated preachers.

On motion of G. H. Bates, all matters relating to changes in Conference relations, locations, and applications for admission on trial were referred to the committee on Conference Relations.

W. L. Hood was appointed to secure subscriptions for the *Methodist Review*.

Several communications were referred to appropriate committees.

F. D. Blakeslee presented his report as auditor of the accounts of the Conference treasurer of 1898.

Drafts were ordered on the Chartered Fund for $22, and on the Book Concern for $945.

E. F. Smith presented the request of the Missionary Secretaries for the separate report of moneys for the debt of the Society.

The Conference went into Memorial session. M. J. Talbot, chairman of the committee on Obituaries, was called by the Bishop to conduct the service. The hymn, "There is a land of pure delight," was sung. M. J. Talbot read from 1 Cor. 15, and other portions of the ritual for Burial of the Dead, and offered extempore prayer. The memoir of William O. Cady was read by Richard Povey; that of Carlos Banning (written by J. H. Allen) by E. C. Bass; that of B. K. Bosworth by J. G. Gammons; that of E. S. Stanley by J. S. Wadsworth; that of Daniel Wise by M. J. Talbot; that of W. J. Wilson, a member of the Wisconsin Conference employed as a supply at Hingham, by H. W. Brown. H. H. Martin added a brief tribute to W. O. Cady and E. S. Stanley. The memoir of Sarah A. Goodrich, widow of Nelson Goodrich, was read by Joseph Hollingshead; those of Frances A. Harlow, widow of W. T. Harlow, and Mary H. Conant, wife of H. W. Conant, by E. F. Clark; that of Abigail K. Benton, widow of Sanford Benton, by J. S. Wadsworth; that of Maria E. Benton, wife of J. T. Benton, by J. E. Johnson. The memoirs read were adopted as the report of the committee on Obituaries.

Dr. Charles Parkhurst, editor of ZION'S HERALD, was introduced, and advocated the claims of that paper, presenting the Conference a dividend of $266.

Dr. Joseph F. Berry, editor of the *Epworth Herald*, was introduced, and made a fine plea for that paper. His discriminating remarks on the value of ZION'S HERALD were applauded by the Conference. He said that the HERALD was without a superior and in some points was unequaled. The ideal which he kept before himself for his paper was to make it an inspirer of love for Methodist literature. He hoped to make the rising generation love the larger church papers.

The bar of the Conference was fixed, and the Bishop briefly addressed the Conference on the work he desired accomplished. He extended a hearty invitation to the preachers to visit him, and urged the presiding elders to talk freely with the men.

Mr. George E. Whitaker, the new publisher of ZION'S HERALD, was introduced by the Bishop. He has made an excellent impression. The tender word of Dr. Parkhurst concerning Mr. A. S. Weed, the former publisher, was echoed in the hearts of all the preachers.

Dr. C. H. Mead, representing the National Temperance Society, was introduced.

The Conference adjourned with the doxology and benediction by Dr. Mead.

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In the afternoon at 2 30 the Missionary sermon was preached by Rev. F. L. Streeter from Isaiah 62: 10: "Lift up a standard for the people."

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In the evening a very large audience assembled to hear Dr. Mead of the National Temperance Society.

THURSDAY

The Conference assembled at 8.30 A. M, the Bishop conducting the prayer service.

The journal of yesterday's session was read, and, after minor charges, was approved.

S. M. Dick brought to the Conference a resolution from the Providence and Vicinity Preachers' Meeting on a form of reception of children into full membership in the church. He moved that the Bishop appoint a committee of seven to consider the resolution, and it was ordered. The whole paper was published in ZION'S HERALD, April 5.

W. I. Ward for the Conference Board of Home Missions read its report, which was referred to the committee on Conference Home Missions.

D. A. Whedon, in behalf of the trustees of East Greenwich Academy, offered a report which was read by the secretary of the Conference.

The roll of absentees from yesterday's session was read, and twelve responded.

R. D. Dyson was excused on account of a funeral, and F. C. Baker as assistant secretary was appointed.

E. F. Smith, treasurer, called up several brethren for correction of minor errors.

President W. F. Warren of Boston University was introduced and addressed the Conference. He spoke of ZION'S HERALD as a paper in which he was always interested. ZION'S HERALD published a remarkable edition sixty years ago yesterday. In that edition was the announcement of the death of Wilbur Fisk, president of Wesleyan University, the suggestion of Stephen Olin as his successor, and a proposition for the proper observance of the centennial of the origin of Methodism. Dr. Warren's address, which was rich in reminiscences of the heroes of the past suggested by what he saw in the HERALD, depicted the triumphs which had been accomplished under great difficulties in the formation and progress of the literary and theological schools of the church. He then applied the thought to East Greenwich Academy, and urged its claims for present help from the Conference; $150 000 was the least endowment that should be thought of in that connection. His slogan for the whole church would be 2,000,000 men and 2,000,000 *eagles*. He would have the names of converts printed in the church papers every week. The enrollment of a great host every week would drive all pessimism out of the church, and such reinforcements would glorify God and solve all our problems.

G. H. Bates offered resolutions opposing Congressman Brigham Roberts, and calling upon Representatives to expel him from Congress, and for the States to enact legislation hostile to polygamy. They were adopted unanimously.

The committee appointed by the Bishop and presiding elders on the Twentieth Century Fund was reported by G. H. Bates.

J. G. Gammons, chairman of committee on Increasing Conference Claimants' Fund, was called by the Bishop to preside. After a brief address he introduced the several speakers. W. S. McIntire spoke on "Our Honored Veterans — Their Needs." On a chart the speaker showed that the average salary of a preacher in 1855 was $425, and in 1898 was $698. From a circular he gave comparative living expenses, showing that while salaries were low, living expenses were very high. From these facts he argued that little or nothing could have been saved. B. F. Simon spoke on "Our Veterans — What They have Done for Methodism." J. H. Nutting spoke on "Our Honored Veterans — What are we Doing for Them?" H. H. Martin briefly spoke on ways in which the pastors may help the Conference stewards. J. G. Gammons closed the discussion.

R. C. Miller made a statement concerning the financial difficulties incurred in the publication of the Conference Souvenir History. He moved that a committee of seven be appointed by the presiding elders to consider some plan for his relief, and to report to the Conference.

The presiding elders began reporting their districts. T. J. Everett read his report of the New Bedford District, which showed material and spiritual advancement. A long list of improvements in church property and of legacies left to various churches was given. New churches, new parsonages, and a large number of conversions were reported.

The Bishop then called several persons for-

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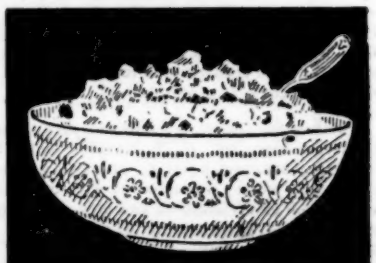

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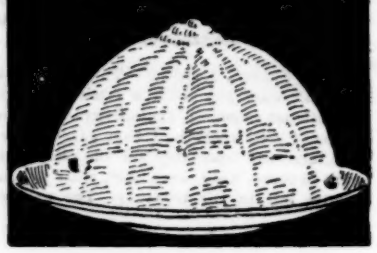

ward to be introduced: Miss Adams, superintendent of the Deaconess Home in Fall River, Miss Todd, superintendent of the Deaconess Home in Providence, and E. W. Caswell and S. M. Dick, recent transfers, were presented. Rev. C. F. Hunter of North Carolina, and Mr. C. R. Magee, our Boston publishing agent, were introduced. The latter spoke briefly.

Announcements were made, the committee on Souvenir History was appointed, and the benediction was pronounced by Rev. C. F. Hunter, of North Carolina.

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At 2 30 P. M. the annual literary address was given by Rev. W. H. Allbright, D. D., of Boston, on "New England's Pilgrim's Progress; or, The Bradford History." J. E. Johnson presided.

—

In the evening, at the Church Extension anniversary, Dr. Geo. Elliott, of the Philadelphia Conference, spoke in place of the late senior secretary, Dr. A. J. Kynett. It was a splendid effort. J. H. Newland presided.

FRIDAY.

The devotional service for a half-hour was led by the Bishop, and was a season of great spiritual power.

J. A. L. Rich was excused to attend a funeral.

Visitors were introduced, among them Dr. Geo. Elliott of the Philadelphia Conference, who came as the representative of the Church Extension Society.

The 13th Question was resumed, and G. H. Bates, presiding elder of Norwich District, read his report. Many gains and improvements at vital points were reported. It was a highly encouraging presentation of the field. The district reports the largest missionary collection in its history. He urged the great necessity of increasing the circulation of ZION'S HERALD as one means of augmenting the spiritual life of the churches.

E. C. Bass, presiding elder of Providence District, read his report. It was of great interest, and should be read to be appreciated. The matter of the union of Chestnut St. and Trinity Churches was fully presented. The union was the only thing possible, and the wisdom of it has been fully proven in the unanimity and harmony manifested. The whole movement is a success. The report of the work of the district was comprehensive, and showed unusual progress, both spiritual and material, with numerous legacies. ZION'S HERALD received a good word.

Dr. Elliott spoke in the interest of Church Extension.

Rev. Mr. Hunter was permitted to represent his work in Elizabeth City, N. C., and solicit subscriptions. Bishop Mallalieu endorsed the work from personal observation.

A committee was appointed to consider matters concerning the publication of the Year Book.

A resolution offered by C. A. Stenhouse was adopted, that when the pastors report their missionary collections they should report also whether or not the church membership had been revised either this year or last, and that the statistical secretary indicate such revision by appropriate mark and foot-note.

The class in studies of the second year was called, and each preacher after reporting took his seat before the Bishop, whose address on admission into full connection was very impressive. The candidates for admission in full were: Arthur H. Scudder, Samuel J. Rook, Charles H. Williams, Charles H. Taylor, Walter A. Gardner.

The register of the board of examiners reported the standing, and the presiding elders represented the work, of each of the above candidates. The committee on Conference Relations also reported their examination of each candidate. Walter A. Gardner was below seventy per cent. in essay and sermon. The Bishop interpreted the Discipline as barring him from admission. Discussion for and against his admission followed. In view of the fact that only one examiner had passed upon the sermon and essay, S. O. Benton moved that the matter be referred back for an expression of judgment by the full board. On motion of Dr. Blakeslee the matter was tabled. The Bishop declined to entertain a motion to allow Walter A. Gardner to be admitted with a condition to be made up next year.

The other four candidates were admitted, and Samuel J. Rook and Charles H. Taylor were elected to deacon's orders.

Notices were given, and the Conference adjourned.

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The annual meeting of the Preachers' Aid Society was held in the Congregational church in the afternoon.

The anniversary of the American Bible Society and the Board of Education was held in Centre Church at 2 30 P. M. Rev. W. I. Haven, corresponding secretary of the Bible Society, spoke on "The Bible and the World's Education." Dr. S. F. Upham of Drew Seminary spoke on Education and in the interest of East Greenwich Academy.

SATURDAY

The Bishop led a half-hour service of song and prayer.

The journal was read and approved.

The Year Book was made the printed Minutes of the Conference, and S. O. Benton was made the editor.

Eben Tirrell reported for the committee on decreasing the size of the Year Book. The committee recommended omissions and provision for the purpose of reducing the cost. The Conference accepted and adopted the main features of the report. The Pastoral Record was not omitted. In view of expense the presiding elders were requested to bring their reports within 1,500 words, and all committees, except on Education and Conference Claimants, within 300 words.

It was voted, on motion of W. S. McIntire, that the essential features of the account of the union of Chestnut St. and Trinity churches shall be retained in Dr. Bass' report and shall not count in his limit of 1,500 words.

Walter Ela moved that full reports from the presiding elders be presented as usual next year to the Conference, and only an abstract within 1,500 words be published in the Year Book.

J. H. Nutting moved a committee of nine, including the three presiding elders, on the State of the Church, to report at the next Conference. The attention of the Conference was called by him to the decrease in the Conference of church members during the last few years.

Rev. W. I. Haven, corresponding secretary of the American Bible Society, represented that great work.

G. H. Bates moved that we express our appreciation to the authorities of the Bible Society for the selection of Rev. W. I. Haven to this important office. It was adopted by a rising vote amid great enthusiasm.

Dr. S. F. Upham, of Drew Theological Seminary, briefly addressed the Conference in the interest of theological education, and also of Wesleyan University. He always receives here a warm welcome.

Miss M. E. Danforth, missionary of the Woman's Foreign Missionary Society, was introduced and spoke in behalf of the Society.

Rev. F. L. Hart, representative of the Methodist Episcopal Church National Mutual Insurance Society, was introduced and addressed the Conference in the interest of the new form of insurance on churches, parsonages, property of the church, and ministers. J. H. MacDonald and G. W. Hunt were appointed a committee to confer with Rev. F. L. Hart.

Ambrie Field, for the committee on Edu-

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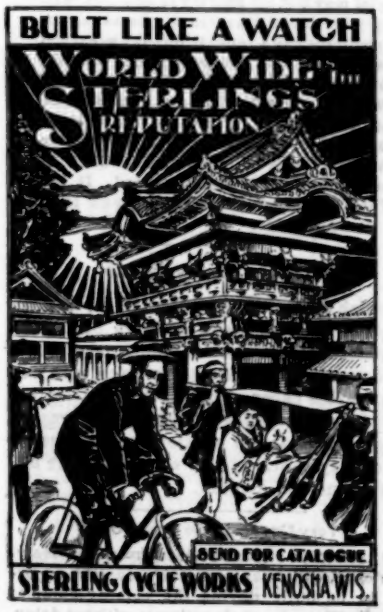

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cation, offered a partial report. It recommended that special and sympathetic help be given to East Greenwich Academy. By expiration of time the partial report was laid on the table until the afternoon session.

W. J. Yates was appointed auditor on account of committee of publication of last year's Minutes.

After notices, the Conference adjourned.

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In the afternoon after the singing of a hymn, G. W. Elmer led in prayer, and the journal of the morning was read and approved.

The collection taken in the morning for the expenses of Conference officers amounted to $24.

The 10th Question was taken up: "What members have completed the Conference Course of Study?" John E. Thomas (transferred from the Kentucky Conference), Dwight W. Adams, Charles A. Purdy, William F. Taylor, Harold H. Critchlow passed in character and in the studies of the fourth year. Dwight W. Adams, Harold H. Critchlow and John E. Thomas were elected to elder's orders. Charles A. Purdy and William F. Taylor were already in elder's orders. John E. Thomas was also passed in the studies of the third year.

The 11th Question was taken up: "What others have been elected and ordained deacons?" Joseph O. Rutter, Jason F. Thurston, O. Glenwood Terry, Edward J. Sampson passed in studies and were elected to local deacon's orders.

The 12th Question was taken up: "What others have been elected and ordained elders?" John W. H. Millar, a member of the Columbia River Conference, passed in studies and was elected to local elder's orders, having been a local deacon for four years. For purposes of administration the Bishop announced that he would transfer him as a probationer into this Conference and after his ordination would re-transfer him back to his own Conference.

Dr. J. W. Hamilton, corresponding secretary of the Freedmen's Aid and Southern Education Society, addressed the Conference on the needs of the Society.

The notices of the Sunday services were given, and Conference adjourned.

The laymen's meeting followed. Costello Lippitt, Esq., of Norwich, Conn., presided. Hon. Wm. S. Greene, of Fall River, was the first speaker announced for the afternoon, but missing the train came too late for the service. His subject, "The Layman's Duty to the Methodist Church," was ably handled by Isaiah Snow, Esq., of Truro, and David E. Gordon, of Hazardville, Conn. J. M. Fisher, Esq., of Attleboro, gave a thoughtful address on, "Is the Methodist Preacher Responsible for the Finances of the Church of which he has Charge?"

At 2 30, in the Congregational Church, the Woman's Home Missionary anniversary was held. Mrs. T. J. Everett, Conference president, presided, and a paper by Mrs. E. W. Caswell, of Norwich, Conn., was read on "Home Missions of the Pacific Coast." Mrs. Caswell was unable to be present on account of illness.

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At 7.30, in Centre Church, the anniversary of the Missionary Society was held, and an address was delivered by Dr. S. F. Upham. W. V. Morrison presided.

SUNDAY.

The 9 o'clock love-feast was led by Micah J. Talbot, and was remarkable. Fifty years ago Dr. Talbot was ordained by Bishop Hamline in Provincetown. E. B. Hinckley, who offered prayer, was also ordained at that time. "Palms of Victory" was sung several times. Its composer, Obadiah Snow, who was present, has been leader of this choir nearly fifty years.

At 10 30 the Bishop preached from Phil. 3: 8, and ordained a class of six as deacons.

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At 3 P. M. the contribution of $400 for deficiency in Conference Claimants' Fund was secured by Dr. J. W. Hamilton, after which Dr. S. F. Upham preached from 1 Cor. 1: 17. The Bishop ordained five as elders.

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Dr. J. W. Hamilton, corresponding secretary of Freedmen's Aid and Southern Education Society, in the evening spoke in Centenary Church in behalf of his Society.

MONDAY.

After a consecration service led by the Bishop, business was taken up.

The journal was read and approved.

It was voted, on motion of John Oldham, that a committee on Resolutions be one of the standing committees.

The 23d Question was taken up: "Who are the Supernumerary Preachers?" H. W. Conant was made a superannuate at his own request. Otherwise the list remains as before, except that G. H. Butler was added.

The 23d Question was taken up: "Who are the Superannuated Preachers?" The last year's list was called. Communications from the brethren were reported, and the secretary, at the request of the Bishop, owing to the pressure upon the Conference, gave abstracts only from the letters. Carlos Banning, E. S. Stanley, and Daniel Wise were reported deceased.

The following were added to the superannuated list: O. A. Farley, J. Q. Adams, and C. N. Hinckley.

F. J. Follansbee offered a resolution of sympathy and appreciation concerning the absent superannuated preachers. A copy of the Minutes was ordered sent to superannuates and widows of preachers.

The 13th Question was resumed. The character of each of the pastors on the three districts passed, and they reported their collections and whether or not the membership lists had been revised during the past three years.

E. W. Eldridge and W. S. Foster requested and were granted a location.

J. L. Pitner was reported transferred to Southern California Conference, and E. W. Caswell from that in exchange.

The 8th Question was taken up: "What members are in studies of the third year?" H. E. Murkett, W. D. Wilkinson, B. F. Raynor, subject to some conditions, were advanced to the studies of the fourth year. Jerome Greer was advanced without conditions. J. E. Thomas was passed at a previous session.

At the suggestion of the Southern California Conference, Mrs. E. H. Dupuy, on motion of S. O. Benton, was accepted as a claimant on this Conference. Rev. E. H. Dupuy was transferred from this to that Conference, but practically did no work there, having died the first year.

J. H. James, on motion of G. H. Bates, was appointed as secretary of the Connecticut Temperance Union.

J. S. Wadsworth read the report of the committee on Temperance.

J H. James, secretary of the Connecticut Temperance Union, addressed the Conference.

Conference adjourned in usual form to meet at 2 30 P. M.

—

The Conference met at 2.30 o'clock. J. S. Thomas led the devotions, and by appointment of the Bishop, J. I. Bartholomew took the chair.

S. M. Dick reported a resolution from the committee on a special form for the Reception of Children into the Church. Discussion on the necessity of any change from present methods of receiving children into the church followed. The resolution was lost.

The Conference stewards made their report through B. F. Simon. Adopted.

The treasurer of Conference claimants, E. M. Anthony, made his report. Adopted.

H. H. Martin moved a rising vote of thanks to E. M. Anthony for his unremunerated services.

S. O. Benton, as a deputy, represented the interests of the New York Book Concern at the request of Dr. Eaton. He spoke also for the Book Committee in reference to the Episcopal Fund, and represented the fund for General Conference expenses and the increase of $12 000 probable on account of extra lay delegates.

Asbury Field read the remainder of the report of the committee on Education.

F. D. Blakeslee, at the request of Dr. C. H. Payne, corresponding secretary of the Board of Education, represented that work. The report was adopted, and its nominations of visitors were elected.

M. J Talbot read trustees' report.

W. S. McIntire offered a resolution that ten days be allowed before parsonages must be vacated. Adopted.

J. I. Bartholomew was elected Conference president of Epworth League, and Joseph Cooper superintendent of Junior League.

S. F. Johnson read report of committee on Church Literature.

G. A. Grant and Mr. Mahlon Bancroft were elected visitors to Wesleyan Association.

The report of the committee on Bible Work was read by John Pearce, and adopted.

The report on Sunday-schools and Tracts was read by N. B. Cook, and adopted.

Conference adjourned with benediction by W. P. Buck, to meet at 7 o'clock.

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Conference met at 7 P. M., after devotional exercises.

S. O. Benton read the report of the committee on the missionary apportionments, and G. H. Bates read that of the Episcopal Fund. They were adopted.

The plan of examination was ordered printed in the Year Book.

G. O. Thompson passed in character, and made his reports.

E. F. Newell, of the superannuates, was continued in the studies of the third year.

G. H. Bates offered the nominations of various boards. They were confirmed.

C. E. Bromley, a local elder, returned his parchments, having joined another denomination. They were ordered to be placed in the archives in charge of the secretary.

The Baltimore Conference sent in a proposition to amend the Discipline relating to equal ministerial and lay representation in the General Conference. S. O. Benton offered a resolution in regard to the enabling act proposed, that action be postponed until next year. It was unanimously carried.

The 4th Question was taken up: "Who are received on trial?" Albert E. Legg was recommended by Cromwell (Conn.) quarterly conference, and Wills F. Geisler by Foxboro quarterly conference. They were reported in studies by the examiners, recommended by the committee on Conference Relations, and represented by their presiding elders. They were admitted on trial.

The Bishop and presiding elders retired, and J. I. Bartholomew was appointed by the Bishop to preside.

Eben Tirrell read the report of the special committee on methods of increasing the Conference Claimants' Fund. It was adopted.

J. H. MacDonald reported for the committee on Church Insurance. It was adopted.

B. F. Simon offered a resolution that the Conference request the General Conference to appoint a commission to revise all rules in regard to the conduct of ministers and members. Eben Tirrell moved to lay on the table. The vote was a tie vote, 46 to 46, and hence lost.

The Bishop resumed the chair.

The partial report of the committee on Education relating to East Greenwich Academy, recommending, besides the endowment of chairs, that $2,000 be raised this year for its help, was taken from the table and fully discussed. Dr. F. D. Blakeslee, the principal, on being called, represented the institution, after which the Bishop made a few remarks on the Twentieth Century Movement and the duty of New England. The report was adopted by a rising vote.

The committee on Temperance, which had been recommitted, reported again through J. S. Wadsworth. Adopted.

A collection was taken for the sexton, amounting to $21.60.

H. W. Brown read the report of the committee on Sabbath Observance. After being amended, it was adopted.

A collection of $80.40 was taken for Konrad R. Hartwig, in view of his present needs.

W. I. Ward read the report for the committee on the General Missionary cause. Adopted.

R. E. Schuh read the report on Church Extension. Adopted.

H. D. Robinson read the report on Con-

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ference Home Missions. It was adopted, and its nominations were confirmed.

John Oldham read the report for the Freedmen's Aid and Southern Education Society. Adopted.

The report for the Woman's Foreign Missionary Society was written by J. H. James and read by S. O. Benton. Adopted.

The report for the Woman's Home Missionary Society was read by H. A. Ridgway. Adopted.

The Conference Services for 1900 Committee reported through F. H. Spear, and it was referred, on motion of S. O. Benton, to the committee on Public Worship.

The report of the committee on the publication of the Year Book for 1898 was made by S. O. Benton. A balance of $50.04 on hand was reported.

G. E. Brightman read the report for the Deaconess Board. The deaconesses were continued in office.

Walter Ela read the report for the committee on Twentieth Century Fund. Adopted. In harmony with recommendations of the Commission, the Conference elected three members at large: J. H. MacDonald, W. V. Morrison, E. F. Studley.

The 30th Question was taken up: "Where shall the next Conference be held?" It was left with the presiding elders.

The 25th Question was taken up: "Who

[Continued on page 484.]

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East Maine,	Rockland, Me.,	" 19,	Foss
Vermont,	Newport, Vt.,	" 19,	Mallalieu

MAINE CONFERENCE TRUSTEES. — The annual meeting of the trustees of the Maine Conference will be held on Tuesday evening, April 18, in the vestry of the Methodist Church in Farmington.

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W. H. M. S. — The anniversary of the Vermont Conference W. H. M. S. will be held at Newport, Saturday, April 22, at 2 p. m. Address by Bishop Mallalieu. Executive session at 8 30 a. m. of the same day.

Mrs. C. W. Gallagher, of Auburndale, Mass., general organizer for the W. H. M. S., will give an address at Seminary Chapel, Montpelier, Monday evening, April 17. Let all who can, be present at these meetings. ELLA C. ELMER, Cor. Sec.

SOCIAL UNION. — The regular monthly meeting of the Methodist Social Union will be held at the American House on Monday, April 24 (instead of April 17), at 5 p. m. Dr. William North Rice, of Wesleyan University, Middletown, Conn., will deliver the address of the evening.

VERNON B. SWETT, Sec.

This Will Interest Many

F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

W. H. M. S. — The anniversary of the Woman's Home Missionary Society of the New England Conference will be observed in Tremont St. Church at 3 p. m., Saturday, April 15. Dr. Iliff, of Utah, will be the speaker.

SARAH WYMAN FLOYD, Conf. Cor. Sec.

NEW ENGLAND CONFERENCE TRUSTEES. — The annual meeting of the trustees of the New England Conference will be held in the Tremont St. M. E. Church, Wednesday, April 12, at 1.30 p. m.

GEO. S. CHADBOURNE, Sec.

MAINE CONFERENCE W. H. M. S. — The Conference anniversary of the Woman's Home Missionary Society will be held Saturday, April 22, at 2 p. m., in our church at Farmington. Mrs. C. W. Gallagher, of Auburndale, Mass., will give the address.

Mrs. G. R. PALMER, Conf. Sec.

MAINE CONFERENCE EXAMINATIONS. — The examinations will commence at Farmington, at 1.30 p. m., Tuesday, April 18. Let all members of the classes and candidates for admission on trial be in the church at that hour.

WILBUR F. BERRY, Chairman.

EPWORTH LEAGUE EXCURSION. — The annual convention of the North District Epworth League will be held at Fitchburg, First Church, April 19, and a splendid program is assured. The day and evening are just packed full of good things — reports, short papers on all departments of League work, addresses by Drs. Crane and Taylor, recitations by Miss Lulu Searls, of Lynn, a free collation by the entertaining chapter at noon and at night, a day of royal good-fellowship and helpful interchange of thought.

Special convention rates on the Fitchburg Railroad: Within 25 miles of Fitchburg, 2 cents a mile each way; within 33 miles, $1 for the round trip; over 33 miles, 1½ cents a mile each way. Special convention tickets on sale at the stations of Fitchburg Railroad. Train leaves Boston, Union Station, at 8 a. m. It is hoped there will be a large attendance from all over the district. L. W. STAPLES.

W. F. M. S. — The speaker for the Maine Conference W. F. M. S. anniversary will be Miss Anna P. Atkinson; for East Maine, Mrs. C. H. Talmage.

W. F. M. S. — The annual meeting of the Malden District W. F. M. S. will be held in Stoneham, April 19. Sessions at 10 30 and 2. Mr. and Mrs. Wadman and Miss Holt are expected to be present in the afternoon, and will speak and sing. It is hoped there will be a good delegation from each auxiliary on the district. Basket lunch.

Mrs. GEO. H. CLARKE, Rec. Sec.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is make in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Those of our readers or their friends afflicted with hydrocele or rupture will gain information from the book spoken of in the notice in another column, headed Hydrocele that may prove of great value to them. The doctor is highly recommended by some of our leading citizens. The editor of the *Mothers' Journal* says: "Some of our readers may have wondered why no name is attached to the notice: This is simply in accordance with the taste of the doctor." The notice in the ZION'S HERALD gives his full address and office hours. He enjoys excellent standing in his profession. His cures are made without the use of the knife or injection.

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OBITUARIES

The mists of death hang low upon life's sea,
The unseen shore
Beyond the darkness rises silently
Forevermore;
The golden city flashes from the strand,
But mortal eye sees not the distant land.

But there are voices in that unseen land
Which we have heard,
Of loved ones standing with us, hand in hand,
With smile and word
That kindled here our hearts with friendship's glow,
And breathed on us their music soft and low.

We knew them here and with them wept and smiled,
Our life was one;
We met and parted, still of each beguiled;
Their work was done;
And they are resting in the morning land,
And we are toiling yet with heart and hand.

Speed on, my bark, life's stormy sea across!
The mists will rise;
And every pain and tear and earthly loss
In strange surprise
Shall vanish when the unseen shore shall greet
Thine eye and thou shalt touch the golden street.

—*Anon.*

Brush.— Rev. Edwin T. Brush was born in New York city, Nov. 1, 1862, and died at West Enosburgh, Vt., Feb. 2, 1899.

He received his early education in New York city, and later studied the languages at Irving Institute, Tarrytown, N. Y. Still later, he took a special course at Drew Theological Seminary.

His conversion occurred at the age of eight years, and at nine years of age he became a member of the First Methodist Episcopal Church in Yonkers, N. Y. He was an exemplary Christian boy, loyal and obedient to his parents. When but ten years of age he felt that he was called to preach, and at sixteen years of age a more decided call came to him, which he obeyed.

In 1892 he was received into the Dakota Conference. Two years later he was transferred to the Upper Iowa Conference, and in 1898 he was transferred to the Vermont Conference and appointed to the West Enosburgh charge.

As a man he was genial and readily approached. Although he had been in our midst but a few months, he easily affiliated with his ministerial brethren, and had won a place in their fraternal regard. As a preacher he was not of the common order. Possessed of fine talents and good education, his pulpit efforts were both interesting and scholarly. His pulpit was his throne. Just before his final illness a revival interest was developed upon his charge, which brought great gladness to his heart.

Frail in body even from a child, he several times had been near to death, and it was no surprise that he was not strong enough to resist disease. Being attacked with pneumonia, he was not able to overcome it, and in a few days the end came.

He leaves a widowed mother, sorely stricken, who greatly needs the prayers of God's people.

The funeral services were held at West Enosburgh. The presiding elder of St. Albans District, Rev. L. Olin Sherburne, and the pastor at Enosburgh Falls, Rev. A. W. C. Anderson, officiated. The interment was in New York city.

L. Olin Sherburne.

Cook. — Milton Cook, of Bloomfield, Vt., passed quietly to his heavenly reward, Jan. 30, 1899. He was born in Compton, N. H., in 1820.

When a young man Mr. Cook came to Bloomfield, where he has since resided. He was a farmer, and was so faithful and industrious that he was very successful, and acted like a brother to many of his less favored neighbors. He was a member of the Methodist Episcopal Church for many years, and its main support during his last years. He was the efficient superintendent of the Sunday-school for a long period, and the wise counselor of the pastor and the young people, who had the utmost confidence in him. He loved his pastor and was true to him, as he was to all of his friends.

He was twice married. His only son died when a young man. In 1884 he married Miss Mary Buckley, of Glover, Vt., who survives him. He was the last of his father's family to go, and his wife has the sympathy of the entire community in her bereavement. Though left with ample means financially, she is without near relatives.

The preachers who have been stationed at Bloomfield will, as they read this obituary, recall the many cordial greetings and welcomes they have received in Mr. Cook's home. His interest was in his God, his church and his home, and his reward will be for faithfulness in all things.

A. Gregory.

Hart. — William Hart was born in Union, Me., Aug. 1, 1834, and died in the same town, Jan. 30, 1899. He was converted when only a young man, in Damariscotta, Me., and for some years was leader of the choir in the Methodist Episcopal Church of that place. He did not unite with the church, however, until Nov. 22, 1874, when he and his wife joined our church in Union, where he remained in good standing until his death.

Mr. Hart was never a strong man physically, but would attend religious services when others thought he ought to be in bed. For years he fought death as a cruel enemy, but was ready when the call came.

He was married, March 17, 1871, to Miss Amelia Maddock, who, with five children and many relatives and friends, remains to hear the summons to the better land.

V. E. Hills.

Woodhead. — Mrs. Maria Woodhead, for many years a member of the North Dighton Methodist Episcopal Church, entered into her reward, Feb. 10, 1899.

Month after month she bore her last sickness with fortitude. Through it all her implicit trust in the Christ of life and of the resurrection upheld her; and as she lived so she died — a child of the King.

Many are the objects in the parsonage that recall her handiwork and gifts. In the Sunday-school a class of which some of the members are older than herself will miss her counsel and guidance in the study of the Word. Since a child, excepting brief absences, this church has known her presence and felt the power of her noble life. "It was her time to die." We who remain lose; she and all the redeemed family above are the gainers.

In the fearful storm of February the funeral service was held. Many who had loved her and would gladly have paid that last tribute of memory could not be present; but they and all others whose life she had touched to help shall continue to call her blessed.

H. H. C.

Rokes. — Went home, Sept. 23, 1898, Mrs. Temperance Rokes, aged 82 years.

A weaker nature than hers would have laid down life's burden long before, but she lived for her son's sake rather than leave him alone. They had kept house together more than twenty years. Relatives, old friends and neighbors will surely miss the sympathy and counsel, born of the sure, hard school of life's experience. A church member from young womanhood, she joined the church in Searsmont in 1873, under Rev. D. P. Thompson, and attended service as regularly as strength permitted. "Blessed are the dead which die in the Lord."

Kilbrith. — Mrs. Sophia B. Kilbrith was born in Hanson, Mass., in December, 1818, and died, Feb. 6, 1899, in Pembroke, but a few miles from the place where she was born.

Mrs. Kilbrith was the daughter of Nathaniel and Clarissa Pratt. She was united in marriage with Greenleaf Kilbrith in 1846. Three children are spared to cheer and comfort the bereaved husband.

Mrs. Kilbrith was converted at the age of nineteen at Bryantville, in the town of Pembroke, but did not join the church until 1858, when she and her husband were made communicants of the Methodist Episcopal Church in Bryantville at the same time. She retained her membership until she received the call to join the church triumphant — more than forty years. She was well known throughout the community, and had the reputation of being an industrious woman. She was one of the oldest members of the church, and was a true example of Christian piety, her home being ever open for prayer and worship. It was beautiful to see her slowly wending her way to the church of God, leaning upon her crutch, a standing rebuke to non-churchgoers of the village.

She suffered much during the last few months of her life, and a few days before she died was deprived of the power of speech through a paralytic shock. Her faith and hope in Christ were strong and true to the last, the most notable characteristic being her patience and fortitude.

Funeral services were conducted at the home by her pastor.

J. O. Rutter.

Watson. — Mrs. Mary A. Watson, the second oldest member of the Saxonville Methodist Episcopal Church, was born in Watertown, Mass., July 29, 1815, and died in Saxonville, Mass., Feb. 3, 1899, aged 83 years and 7 months.

Mrs. Watson was converted at the age of twelve years, at fourteen united with the people of God in church relations, and for nearly seventy-two years lived a humble, devoted, consistent Christian. For most of these years she was active in all branches of church work, in prayer-meetings and Sunday-school, where for many years she was a faithful teacher. For some time she was an invalid, confined mostly to her room, but full of faith and hope and all Christian cheer, the atmosphere of her room and presence being ever an inspiration.

Her husband died some years ago; a son and daughter survive her.

John Petherson.

Pinny.— Mrs. Mary J. Pinny was born in Bedford, N. H., May 21, 1816, and died in Pittsfield, Vt., Jan. 28, 1899.

She and her husband were among the first to unite with the Methodist Episcopal Church in Pittsfield, soon after its organization, and for more than fifty years she not only retained her membership, but her saving faith in Jesus Christ. Her husband, Asa Pinny, who went home some years before her, organized a Sunday-school in one of the outlying districts, of which he was superintendent for several years. A number of those who attended the school are still living and speak in praise of his helpful teaching and Christian influence.

Mrs. Pinny, after her husband's death, remained in the home with one of her sons, who, with a daughter living near by, made her home as pleasant as only loving, dutiful children can. She always had a kind word and loving smile for all, and when the shadow came she "feared no evil," for He who said, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee," was consciously present. Her last days were spent at the home of her daughter, Mrs. L. E. Taylor, who with her husband and sympathizing neighbors left nothing untried for her comfort.

Mrs. Pinny left two sons — Augustus and Delmont — and one daughter to cherish the memory and mourn the loss of a Christian mother. The

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CONSUMPTION

words of Holy Writ come to all our hearts with great comfort, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.".

The funeral was attended at the home of her son-in-law, Mr. L. E. Taylor, by the writer.

A. W. FORD.

Adams. — Miss Mary C. Adams was born in Chilmark, Mass., Oct. 24, 1815, and died in West Tisbury, Mass., Feb. 2, 1899.

In 1833 she united with the Methodist Episcopal Church of Chilmark, and was an active member for many years. She loved her church and always enjoyed its services.

Five years ago she attended divine service for the last time. The accident which interrupted that ever blessed service to her — the preaching service — took place on Sunday afternoon after she had reached the church. As she alighted from the carriage she fell and broke her hip, and was not able to walk after. Her suffering seemed never to occupy her mind, as she seldom mentioned it. Patience with her was a virtue. She entertained her friends with the subject of religion. She lived near God and always enjoyed a rich Christian experience. It was a spiritual feast to be in her presence. To the last she was ready to converse on Christian experience. One of her last expressions was, "God bless my pastor and his wife!" She died as she lived, happy in the Lord.

J. S. BELL.

Austin. — Sarah Hayes Austin was born in Beekmantown, N. Y., July 7, 1852, and died in Pittsfield, Vt., Feb. 4, 1899.

Mr. and Mrs. Austin were converted during the pastorate of Rev. W. S. Smithers, some fifteen years ago, in Pittsfield, and together joined the Methodist Episcopal Church, in which they were faithful and useful members until she was called to the fellowship of the church triumphant. They were both made stewards of the church soon after they joined it, and its welfare has ever been their delight.

A few years ago Mrs. Austin's physician discovered that she was afflicted with a cancer. She submitted to a surgical operation, but this only gave her temporary relief. She was able, however, to attend church and assist in the household affairs until June last, when she took her bed, and from that time until God said "Come up higher," she was a great sufferer. But not one word of complaint or murmuring escaped her lips; in all of her affliction she was patient, trustful, courageous. God was her refuge and strength. One of her favorite quotations was from the Book of Job: "He knoweth the way that I take, and when He hath tried me, I shall come forth as gold."

She leaves a husband, three daughters, two sons-in-law and two granddaughters to mourn their loss and cherish the memory of a Christian mother. May the Christ of mother, who saved her in life and took her at death, be a Comforter to them, also, is the prayer of the writer.

A. W. FORD.

Holden. — Herbert Henri Holden was born in Mainland, Neb., April 20, 1875, and died in Rockville, Md., Feb. 4, 1899.

He was the son of Samuel and Mary Morton Holden, formerly of Fryeburg, Me., and great-grandson of Rev. Zachariah Gibson, an early Methodist minister of precious memory. In answer to the inquiry as to his conversion his mother says: "We never saw any apparent change; from a child he has had a Christlike spirit."

He was at the time of his death a member of the Methodist Episcopal Church, interested in all its work, but especially in the Sunday-school and Epworth League. Of the latter he was president just prior to his death. He was much interested in the Y. M. C. A., and had health and circumstances permitted, he would have devoted his life to active work in the Lord's vineyard. The testimony to his purity of life and his Christian character, by his closest friends, is the best eulogy that can be pronounced.

He came North, hoping the change might be beneficial, spending some time with relatives in Cambridge and Billerica, where he lived a few years when young. It was a pleasure to his friends to do the little they could to encourage his hopes, but the disease which had been preying upon him for a year was not to be baffled, and he returned to spend his last Christmas with his dear mother. He spent a few weeks in Washington, under skillful treatment, but returned to Rockville, and in a few days "was not," for God had taken him. His life, though short as we count years, was very useful. The good he did will never die. The loss falls heavily on his family, especially his mother and younger brother, but God sustains them. S.

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[Continued from page 481.]

are the triers of appeals?" H. D. Robinson instead of G. W. Hunt, the others the same as last year.

To preach the Missionary sermon, F. W. Coleman was chosen; alternate, L. M. Flocken.

It was voted, on motion of W. S. McIntire, that the public educational collection not otherwise assigned to an object be appropriated to East Greenwich Academy.

E. F. Clark read resolutions of thanks to the church, pastor and community; also regret at transfer of G. W. Hunt and O. W. Scott, and welcome at the reception of S. M. Dick and E. W. Caswell.

The 14th Question was taken up: "Who have been transferred, and to what Conference?" G. W. Hunt to Vermont, O. W. Scott to New England, J. L. Pitner to Southern California, C. F. Thornblad to New York East, and Herman Young to New York East.

The 1st Question: "Who have been received by transfer, and from what Conference?" was taken up. S. M. Dick from Missouri, E. W. Caswell from Southern California, Charles Samuelson from New York East, C. J. Wigren from New England, C. H. Walters from New England, Thomas Tyrie from Vermont, Magnus Petterson from North West Swedish, J. W. H. Millar from Columbia River.

The journal was read and approved.

"A charge to keep I have" was sung, and prayer was offered by M. J. Talbot.

The appointments were read and Conference adjourned after midnight.

The following are the appointments: —

NEW BEDFORD DISTRICT

T. J. EVERETT, Presiding Elder

Acushnet, L. H. Massey. Berkley, supplied by G. G. Scrivener. Bourne, S. F. Johnson. Bridgewater, W. F. Taylor. Bryantville, supplied by J. O. Rutter. Cataumet and Pocasset, W. D. Woodward. Chatham, G. H. Hastings. Chilmark, supplied by C. W. Ruoff. Cottage City, R. M. Wilkins. Cuttyhunk, to be supplied. Dighton, Jerome Greer. East Bridgewater, N. B. Cook. East Falmouth, J. S. Bell. Eastham, W. H. Allen. Edgartown, Joseph Hollingshead. Fairhaven, S. E. Ellis. Fall River — Brayton Church, E. E. Phillips; First, S. O. Benton; North, B. W. Brown; Quarry St., H. A. Ridgway; St. Paul's, J. H. MacDonald; Summerfield, O. E. Johnson. Falmouth, supplied by C. W. McCaskill. Little Compton, R. I., M. B. Wilson. Long Plain, supplied by E. H. Roberts. Marion, C. H. Walter. Marshfield, A. H. Scudder. Marston's Mills, to be supplied. Middleboro, G. A. Grant. Myricks, supplied by C. S. Thurber. Nantucket, supplied by C. A. Lockwood. New Bedford — Allen St., L. M. Flocken; County St., J. F. Cooper; Fourth St., W. E. Kugler; Howard Church, C. H. Taylor; Pleasant St., Eben Tirrell; Portuguese Mission, supplied by G. B. Nind. North Dighton, H. H. Critchlow. North Tisbury, supplied by E. W. Belcher. North Truro, supplied by P. P. Carroll. Orleans, supplied by S. S. Myrick. Osterville and Centerville, supplied by E. M. Antrim. Plymouth and Russell Mills, E. F. Clark, one to be supplied, E. A. Moore. Provincetown — Centenary, E. J. Ayres; Centre, W. I. Ward. Sagamore, E. W. Goodier. Sandwich and Forestdale, J. E. Blake. Somerset, supplied by J. W. H. Millar. South Carver, E. G. Babcock. South and East Harwich, Charles Smith. South Middleboro, B. F. Raynor. South Somerset (P. O., Fall River), J. E. Thomas. South Yarmouth, supplied by W. E. Vandermark. Taunton — Central, W. P. Buck; First, W. A. Luce; Grace, B. F. Simon; Tremont St., supplied by H. S. Wilkinson. Truro, supplied by A. A. Stockdale. Vineyard Haven, W. D. Wilkinson. Wareham and East Wareham, W. H. Butler. Wellfleet and South Truro, F. L. Brooks. West Dennis and North Harwich, J. T. Docking. West Duxbury, to be supplied. West Falmouth, supplied by E. M. Paddleford. Westport Point, John Thompson. Whitman (P. O., East Whitman), G. E. Brightman. Wood's Holl, supplied by F. C. Anderson.

Edward Williams, Chaplain of New Bedford Port Society; member of County St. quarterly conference.

G. M. Hamlem, President of Mallalieu Seminary, Kinsey, Ala.; member of Cottage City quarterly conference.

NORWICH DISTRICT

G. H. BATES, Presiding Elder

Attawaugan, John Pearce. Burnside, F. C. Baker. Colchester, supplied by C. H. Seward. Danielson, W. F. Davis. East Blackstone, Mass., N. C. Alger. Eastford, supplied by Richard Knowles. East Glastonbury and Marlboro', F. H. Spear. East Hampton, D. W. Adams. East Hartford, supplied by W. E. Keith. East Thompson, supplied by F. B. Adams. East Woodstock, supplied by O. E. Thayer. Gale's Ferry, J. B. Ackley. Gardner Lake, supplied by O. G. Terry. Greene, R. I., supplied by T. W. Douglass. Gurleyville, supplied by G. W. Crabb. Hazardville, W. S. McIntire. Hockanum, H. E. Murkett. Hopevale, to be supplied. Jewett City and Hopeville, M. T. Braley. Lyme (P. O., Black Hall), Merrick Ransom. Manchester, E. P. Phresner. Mapleville and Glendale, R. I., supplied by S. V. B. Cross. Mashapaug, supplied by J. E. Fischer. Millville, Mass., H. H. Martin. Moodus and Haddam Neck, J. E. Duxbury. Moosup, John Oldham. Mystic and Noank, John McVay. New London, Richard Povey. Niantic, J. E. Johnson. North Grosvenor-Dale, C. T. Hatch. Norwich — North Main St. and Baltic, C. H. Van Natter; Town, J. S. Thomas; Trinity, E. W. Caswell. Old Mystic, A. E. Legg. Oneco, to be supplied. Pascoag (P. O., Bridgeton, R. I.), Walter Ela. Portland, R. D. Dyson. Putnam, Jacob Betts. Rockville, W. J. Yates. South Coventry, O. M. Martin. South Glastonbury, to be supplied. South Manchester, J. I. Bartholomew. Stafford Springs and Crystal Lake, J. S. Wadsworth, one supplied, F. A. Woodworth. Staffordville, C. A. Purdy. Sterling, supplied by J. H. Baker. Thompsonville, J. H. Buckey. Tolland, Lee Church and Wesley Chapel, to be supplied. Uncasville, W. C. Newell. Vernon and Quarryville, F. J. Follansbee. Versailles, to be supplied. Voluntown and Griswold, G. W. Elmer. Wapping, S. J. Rook. Warehouse Point, J. A. Wood. Westerly, R. I., W. J. Smith. West Thompson, supplied by E. J. Sampson. Willimantic, L. G. Horton. Willington, to be supplied. Windsorville, G. O. Thompson.

J. H. James, Secretary Connecticut Temperance Union; member of Rockville quarterly conference.

PROVIDENCE DISTRICT

E. C. BASS, Presiding Elder

Arnold's Mills, J. G. Gammons. Attleboro, Mass., Thomas Tyrie. Berkeley, W. A. Gardner. Bristol, R. E. Schuh. Brockton, Mass. — Central, M. S. Kaufman; Franklin, J. N. Patterson; Pearl St., supplied by D. L. Sharp; South St., H. B. Cady. Central Falls, J. H. Newland. Centreville, Ambrie Field. Chartley and North Rehoboth, Mass., supplied by M. R. Foster. Cochesett, Mass., W. B. Heath. Drownville (P. O., East Greenwich), J. E. Hawkins. East Braintree, Mass. (P. O., Weymouth), supplied by F. K. Baker. East Greenwich, F. W. Coleman. East Mansfield, Mass., supplied by E. A. Hunt. East Providence, C. S. Davis. East Weymouth, Mass., A. W. Kingsley. Foxboro, Mass., W. F. Geisler. Hanover, Mass., supplied by O. L. Griswold. Hebronville, Mass., Alexander Anderson. Hill's Grove, J. S. Bridgford. Hingham, Mass., supplied by Hiram T. Robinson. Holbrook, Mass., W. J. Kelly. Hope, J. N. Geisler. Hope Valley, to be supplied. Hull, Mass., James Biram. Mansfield, Mass., E. F. Studley. Nantasket, Mass., J. W. Morris. Newport — First Church, J. H. Allen; Middletown, R. S. Moore; Thames St., P. M. Vinton and K. R. Hartwig. North Easton, Mass., H. D. Robinson. North Stoughton and Tower Hill, Mass. (P. O., Stoughton) supplied by J. T. C. Smith. Pawtucket — First Church, C. W. Holden; Thomson Church, W. L. Hood. Phenix, C. H. Smith. Porter, William Kirkby. Portsmouth, E. S. Hammond. Providence — Asbury, C. A. Stenhouse; Broadway, J. O. Randall; Cranston St., C. H. Ewer; Hope St., R. C. Miller; Mathewson St., S. M. Dick; Olneyville, R. C. Grose; St. Paul's, J. A. L. Rich; Trinity Union, A. J. Coultas; Wanskuck (P. O., Pawtucket), Robert Clark; Washington Park, F. L. Streeter. Rockland, Mass. — Central, supplied by Edgar Jones; Hatherly (P. O., South Braintree), supplied by E. S. Simpson. Scituate, Mass., Joseph Cooper. South Braintree, Mass., C. H. Williams. Stoughton, Mass., S. M. Beale. Wakefield, supplied by William McCreery. Warren, C. H. Walters. Washington (P. O., Phenix), to be supplied. West Abington, Mass., supplied by S. A. Stephan. Wickford, E. F. Smith. Woonsocket, L. B. Codding. Swedish — Brockton, Charles Samuelson; Newport, to be supplied; Pontiac, Magnus Petterson; Providence, C. J. Wigren.

F. D. Blakeslee, Principal East Greenwich Academy; member of East Greenwich quarterly conference.

C. M. Melden, President of Clark University; member of Brockton Central quarterly conference.

J. H. Nutting, Chaplain of Rhode Island State Institutions, Cranston, R. I.; member St. Paul's, Providence, quarterly conference.

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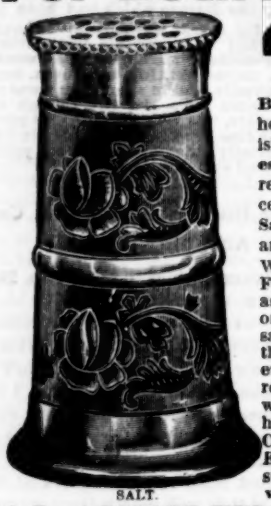
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